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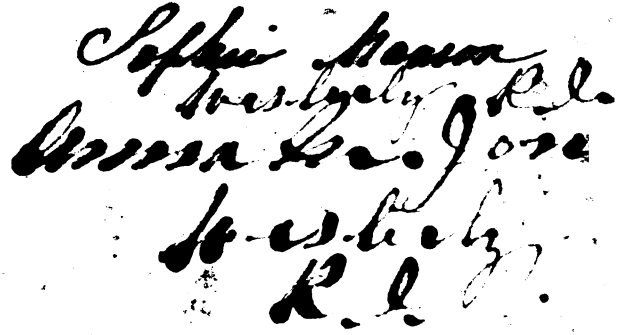

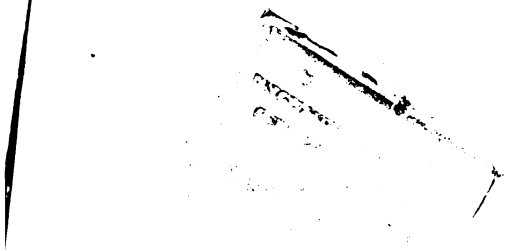

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MISCELLANEOUS COMPOSITIONS,

IN

POETRY AND PROSE,

BY

WILLIAM STILLMAN.

NEW-LONDON:
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THE GENEALOGY OF THE STILLMAN FAMILY.

The following genealogy has been compiled from what my father told me when I was a child, and from my personal knowledge.

My great-grandfather, George Stillman, came from England about the year 1695, and settled in Weathersfield, on Connecticut river, where, from him sprang a large posterity, which are now scattered in different parts of New England, and New York.

His name before he came from England was Pickard or Packard, although my grandfather said that he pronounced it Spickard, but after coming to America he called his name Stillman; for what reason we do not certainly know.

When he left England, my grandfather was an apprentice at the tailors' trade, and when his time was out as an apprentice, he came to America, and found his father at Weathersfield; and finding his father had changed his name, he did likewise, and called himself George Stillman.

He left Weathersfield and came to Westerly, and bought a large tract of land, lying in the bend of Pawcatuck river, called Crumb's Neck, where he lived and died, and settled four, if not five of his sons. He married a woman by the name of Deborah Crandall, and had five sons and two daughters. One of the daughters died a young woman. The other daughter's name was Deborah, and married Benjamin Tanner of West Greenwich. She had two children named Nathaniel and Deborah; her husband died young, and she lived a widow to a great age, and was much at my father's when I was a child. Grandfather's five sons were named George, Joseph, John, Elisha and Benjamin. It so happened that they all married women named *Molly*, wherefore old Elisha Babcock said, "all old uncle George Stillman's sons married Mollys, besides Deborah."

Uncle George married Molly Burdick, and had four children—George, Joseph, Tacy and Sarah. George married Uncle Jo-

seph Stillman's daughter, Esther, one of the nicest women the world ever bore, and had a large family of children. Joseph married David Maxson's daughter Betsey, and had a number of children, of which I know but little. This David Maxon's father was brother to my grandmother Davis; his name was John. Tacy married Stephen Saunders, and had a large posterity. Sarah married Elias Crandell; of her posterity I know but little. So much for Uncle George.

Uncle Joseph married Molly Maxson, and had four children; Joseph, Esther, Amy and Lois. Joseph married Uncle Benjamin's daughter Eunice, and had a large family: Desire, Saberah, Lois, Amy, Joseph, Lydia, Zebulon, Paul, Daniel, Barton, Abel and Adams — all these married and had families, except Desire and Barton, who died quite young. Esther married Col. George Stillman, as before mentioned. Amy married Silas Bailey; she was the mother of Elder Eli Stillman Bailey of Brookfield— she had two other children. Lois married Asa Maxson, son of David, before mentioned, and had a number of children. So much for Uncle Joseph and his posterity.

Uncle John married Molly Clarke and had a large family; Elizabeth, John, Clarke, Deborah, Ketury, and Rhoda. Elizabeth married Joseph Maxson, called sadler Jo. She had no child. John married Uncle George Potter's oldest daughter, Molly, and had eight or ten girls, but no son. Clarke married Abby Bly, and had five children; Russel, Clarke, Nancy, Abby, and Rowse. Deborah married Joshua Coon, and had no child. Ketury married Amos Barber, and had no child. Rhoda married Daniel Coon, brother to John; their children I know nothing about. So much for Uncle John and his posterity.

Uncle Benjamin married Molly Saunders, and had eleven children; Eunice, Nathaniel, Nathan, Wait, Lydia, Polly, Welthea, Thankful, Benjamin, David and Ephraim. Eunice, as before mentioned, married Uncle Joseph's son Joseph. Nathaniel married Oliver Babcock's daughter Deborah, sister to Ezra that married cousin Joseph's daughter Saberah. He had a large family of children; one of his daughters married a Berry, and was the mother of Horatio Berry, who is the husband of my daughter, Welthea. Nathan married Hannah Lanpheer. Wait married Cloe Maxson, daughter of David, before mentioned. Lydia married Elisha Burdick. Polly married Capt. George Potter; Wel-

thea married Joshua Clark; Thankful married Joshua Maxson, son of Tory; Benjamin married Tory Maxson's daughter Martha; David married Phineas Crandall's daughter Grace. Ephraim died at sea when young. Thus much for Uncle Benjamin.

Elisha, my father, the youngest but one of grandfather's children, was born April 25, 1722, and was married to Hannah Rogers of Waterford, March 5, 1745. She had five children, Samuel, Judith, Hannah, Martha and Elisha — these all died young, except Samuel and Martha. Samuel married Lydia Davis, daughter of Thomas Davis, brother to my grandfather Davis; had eight children, Jared, Davis, Prudence, Samuel, Maxson, William, Elisha, and Hannah. They went to Lincklaen, and how many of them are yet living, I do not know. Samuel was born in Westerly, Feb. 5, 1747, and died in Linklaen, Oct. 10th, 1834, aged 87. Martha was married to Jonathan Palmater, at about the age of 37, had one child, and died about the age of 62, in the year 1818. Their mother, my father's first wife, died Nov. 12, 1758, aged 31. My mother, Mary Davis, always called Molly, was then keeping fathers' house, and was married to my father, Jan. 3d, 1759.

My great-grandfather, William Davis, came from England about 1685, and preached to the Seventh Day Baptist Church in Westerly, now Hopkinton—the first Seventh Day Baptist Church in America, except the one at Newport, R. I., which was constituted some time previous. The Church in Hopkinton was constituted in 1661. He preached for this Church a year or two, then made arrangements to go back to England, and went to Newport and engaged a passage; but before the ship sailed, the Church sent a Committee and persuaded him not to go; so he returned to Hopkinton and preached for them until some of the Church fell out with him, because he preached the doctrine of the Trinity. —Whereupon he left them and went to Pennsylvania, and preached some of the time in Pennsylvania, and some of the time in New Jersey, and died somewhere out in that country. He left property in England, about which he was very much grieved in his old age, as I have been credibly informed, and which some of the heirs, some six or seven years ago, made some effort to obtain but did not succeed. The amount we do not know, but suppose it to be very considerable. He had four chil-

dren; Elizabeth, John, Thomas and Lydia. Of Elizabeth I can tell nothing particular.

Lydia married Hope Covy, who settled in Burlington, Conn., and was a man of high reputation in that country. He had six children, Elisha, David, Nathan, Esther, Elizabeth and Jared. These all had families except Esther; they were all Sabbath keepers; and they and their offspring with some others that moved there from Rhode Island, were organized into a Seventh Day Baptist Church, built them a meeting house, and was in a flourishing state about sixty years ago with nearly 100 members, which has now become extinct, mainly on the account of emigration to the State of New York. Thomas had two children named Thomas and Lydia. This Lydia was the wife of my brother Samuel, as before mentioned.

My grandfather John Davis, married a Maxson, sister to John, the father of David before mentioned; they had nine children, Elizabeth, William, Martha, John, Joseph, Anna, Judith, Experience, and Mary called Molly. My grandfather moved to New Jersey, when my mother, the youngest of his children was a very little child, to a place called Shrewsbury; therefore I never saw him, nor any of his children, except Uncle John, and Uncle Joseph, and my mother — of course I know but little about them. Aunt Elizabeth I think, married a man by the name of William Brand. My grandfather Davis was a minister, and had a church at Shrewsbury, now called Squan, and somewhere about forty years ago, nearly or quite the whole church pulled up stakes and went of together to the Monongahela in Virginia.

Uncle John married Bethiah Rogers, sister to Nathan and David of Waterford, Conn., sister also to father's first wife; they had a large family: William, Elizabeth, Thomas, David, John, Jonathan, Amy, Experience, Rogers and Bethiah. Five of these married people of the name of West, viz: Elizabeth, Thomas, Amy, Experience and Bethiah.

Uncle Joseph had a large family, Samuel, Joseph, Clark, Ethan, Patty, Marvel, Comfort, Prudence, Tacy, and Betsey. Uncles John and Joseph were ordained ministers in the Hopkinton Church, but for some cause uncle Joseph withdrew from the church, and set up another church called *new lights*, and a considerable number of the old Seventh Day Church went off with him. He was considered a very eccentric man, he settled and

died in Hopkinton. I never heard him preach but once, and I never wanted to hear him again, although he was a very fluent speaker, much more so than uncle John. Soon after his death, his church run down, and became extinct,

Uncle John lived at the place now called Potter's hill, and owned the saw-mill, grist-mill, and fulling-mill, and when I was about five years old, (1772), he sold out and went to Farmington, now Burlington, Conn., and was the pastor of that church, until his death, 1791; uncle Joseph died near the same time.

Aunt Judith married Nathan Rogers of Waterford, and had five sons, Nathan, Jeremah, Amos, Cary and Davis, and one daughter, named Martha; three of these were preachers, Nathan, Amos and Davis. My mother, then a young woman, came from New Jersey, and took care of her sister Martha in her last sickness, and after her death, my mother came to Westerly, and took care of father's first wife, in her last sickness, and not long after her death, she was married to my father; by whom she had twelve children, Judith, Elisha, Amos, Luanna, Betsey, William, Ethan, Matthew, Hannah, Polly, Willet, and Polly. Luanna and the first Polly died very young.

So my mother had the bringing up of ten of her own children, and two of my father's first sort. Nay, I should have said she had the bringing up of three of the first sort, because Hannah, one of the first sort, lived to be a young woman, and was engaged to be married to Matthew Randall, but was taken sick and died, three or four weeks before the appointed marriage. All that I can remember of her is, that I heard her groan when in some of her last moments. Brother Matthew was born near the time of her death, and Matthew Randall named him, and gave him a lamb for his name.

But a word or two more about the Rogers family. These six children of Uncle Nathan Rogers, were first cousins to all father's children; they were cousins to father's first sort, because father's first wife was sister to uncle Nathan, and they were cousins to father's second sort, because their mother and our mother were sisters; hence the connection between the Stillmans and Rogers.

But now in regard to my mother's children. Sister Judith married Asa Coon, who afterwards became a distinguished and able Seventh Day Baptist minister, although he had no more

learning than could be acquired at a common country school. They had a large family of children, one of which is the present Elder Stillman Coon. Elisha married Elder John Burdick's daughter Prudence, and had a large family of children. Amos married cousin John Davis's widow, Naomi — she was sister to Wells Kinyon, that married my sister Betsey — he also had a large family. Sister Elizabeth (called Betey,) married Wells Kinyon, and had a pretty large family. Ethan married Polly Lewis, daughter of Stephen Lewis, and had a large family. Willet married Seviah Noyse, daughter of Joseph Noyse, and had quite a large family. Hannah married Weden Burdick; of their children I know but little; they went to Deruyter, and I never saw but one of her children, and that one was Elder Sebeus M. Burdick. Polly married John Cottrell and went to Brookfield, and from there to Genessee, and of their children I know but very little. Four of my mother's sons were preachers, viz: Elisha, Amos, Matthew and Willet. Amos, Matthew and Willet, were ordained ministers.

RECOLLECTIONS OF EARLY MINISTERS.

The managers of the Sabbath School Visitor, requested me in addition to my own biography, to give some account of what I knew about our former ministers.

I knew but little about Seventh Day Baptist ministers, any further back than Elder Joshua Clark, Elder John Burdick, Elder William Coon, and Elder William Bliss of Newport; all of these I was well acquainted with, and have heard all of them preach a good many times. They were all able and powerful preachers, and not one of them had any more education than could be acquired at a common country school.

I do not believe there is now a highly educated minister in New England, that can do more towards convicting and converting souls than one of these could. Of Elder Burdick there was something quite remarkable. I believe he never prepared any notes to preach by; and when he entered the pulpit with apparent undaunted confidence, his preaching would be as dry and

powerless as the preaching of highly educated ministers generally is now; but when he came all broken down, in a flood of tears, complaining of his insufficiency, and told us he felt as though he could say nothing to edification, in that case, I always expected a rouser, and indeed I never knew it fail; when he came in such a frame of mind as that, we always had a very powerful discourse. He got his living by farming and weaving, with what the brethren chose to give him. Elder Burdick once came to Pawcatuck and preached in the schoolhouse, and after meeting, Dr. Lee requested him to come often and preach for us, and said we would pay him well for it. He smiled and said, he never thought he could preach well enough to be paid for it.

In regard to Elder Bliss, he was a plain and intelligent preacher, and was esteemed as a man of good judgment in discipline, and the church flourished more in his day than it ever has since. In regard to him there was one incident which it may not be amiss to mention. He said he never prepared notes for a sermon but once; he had then given out word that on such a day he would preach a sermon to the young people, and it was noised abroad, and was expected that a number of the ministers in the place would be there. He begun to think he must be prepared to do something a little more than common, and so he went to work and prepared notes for the discourse. But when the time came and the people got together, he rose up and laid his notes before him, but for his life he could not understand them, and was obliged to lay them aside, and he said he believed he never made a more miserable piece of work of trying to preach, and he never again undertook to prepare notes to preach by.

Elder Joshua Clark was a plain, intelligent preacher, and was peculiarly qualified to point out the different and various ways that men commit sin, and was considered very judicious in discipline. He owned a good farm in Hopkinton, and was very industrious and frugal in the management of it, and lived above board, and that without a salary, although the people sent him a good many presents.

Elder William Coon might properly be called Boanerges, for I never heard a man's voice sound so much like thunder as did his when preaching. But there was one thing in his preaching that was peculiarly remarkable. He generally divided his discourse into six or seven heads, and his last head was always a few

words of exhortation, and when he came to his exhortation, his voice would change as it were from a voice of thunder, to the softness and sweetness of the musical organ, or as it were from the voice of the lion to that of the mourning dove, the tears trickling down his cheeks, it would seem that the stoutest heart could not but melt into contrition, in the presence of such exercise, and such exhortation I believe is not to be heard in these latter days.

BIOGRAPHY.

Having been requested to write my own biography, I feel somewhat at a loss about it; the affairs of my life have been so trifling that it seems as if I could hardly write anything that would be interesting to the reader. I will try, however, to tell a little of it.

I was born in Westerly, R. I., May 4th, 1767, in the house where Deacon Joseph Stillman lived most of his days, and where his son Adam's widow now lives. I lived there until I was about four years old, when my father sold that place and moved to Hopkinton, about seven miles, on a farm of about 60 acres which was covered nearly all over with brush and timber. Of course, as soon as I was old enough I was put to cutting bushes, clearing land, hoeing corn, dressing flax, getting out hay-seed, &c., &c., which kept me to it until I was about fifteen years old, when I took a notion to be a shoemaker, and my father put me to work with a shoemaker for what I could learn in three months, and when my time was out there, I went home and followed that business about two years, my father taking my wages, which I suppose he had a good right to do.

But to go back a little. When I was about fourteen years old, and following the plough, I took a notion to make something that would tell us the time of day. I had never seen a clock, for there was but very few clocks in the country in those days. But I cared not whether it was a clock or not, if it would only tell the time of day. So when I was following the plough about the field *my head would* be full of contrivances, and I studied so hard that

it made me very poor in flesh, and I begun to try experiments in all the odd spells I could get. At length my father found out what I was at, and said to me, "foolish boy, you can never make a clock; I wish you would go somewhere and see a clock, and then you would give it up." But thinks I, if that would make me give it up, I had rather not go; so I stuck to it till I got it going, and set it up in one corner of the great room, and my father liked it so well that he got a carpenter to make a case for it; and there it stood a number of years, and kept time tolerably well, and struck the hour regularly on a piece of an old case bottle; and we could hear it strike the hour when at work forty or fifty rods from the house, and I verily believe that old piece of a broken bottle gave a better sound, then one in ten of the clock bells now in use.

But to return to my shoemaking; when I had worked at it about two years, I began to think it would not do for me to get a living by; so I went to a clockmaker to see if I could find out how to make clocks. I told the man I had heard of a man that made wooden clocks. He said his brother that lived about a mile off had got a wooden clock that he made himself, but had never set it a going. I went to see it and gave the man six pounds of hay seed for it, and carried it home with me, finished it off, and sold it for a barrel of molasses. I then thought I could do better at making wooden clocks than I could at shoemaking. So I took a model from the one that I bought, and went at it in father's old blacksmith shop.

I was then about eighteen years old. Now there was a young woman that had worked for my father several years, and had overdone herself at hard work, particularly by lifting and taking care of my mother in her last sickness, which terminated in her death in June that same year, 1785, in the 49th year of her age; the young woman's name was Welthea Coon, and she was very much beloved by the family and the neighbors. During the time that she worked for my father, her father moved to Petersburgh, so that she had no father's house she could go to for help, and having spent her health and strength in the service of our family, I thought it the duty of the family to see her well provided for, which I thought that my father did not so much realize, and I being the oldest of father's children then living at home, I concluded to take the burden on myself, and besides my father

had married another woman that was not very agreeable to us, and I rather wanted to get away on that account, and so with the consent of the young woman, and that of my father, we were married.

I then carried her to Doctor Phelps, and he let us have some medicine, that seemed to help her very much, although she was feeble all summer. We went to keeping house the next Spring, when I was nineteen years old, and went on making wooden clocks. But in the fall when we had been married about ten months, she had a child, which lived but a few days, and though she was pretty smart for a time, she took a bad cold which threw her into a fever, that proved fatal in about two weeks, and I was left alone, and felt as if I was one of the lonesomest creatures in the world, a mere outcast, and in that frame of mind I wrote the fol lowing lines—

Alas! my dearest friend is gone,
And I am left to live alone,
I look around but I can find
Nothing to ease my aching mind;
My lonesome state I do lament,
Altho' my store of tears are spent.
When I am walking all alone
It causes me to sigh and groan,
And when I cast my mind around
And think how sweet her voice did sound,
No music did I ever hear
To sound so pleasant in my ear;
Her words to me were soft and mild,
Proceeding with a loving smile,
No earthly thing could ever be
Compared with her sweet company.
She was a tender loving wife,
She was the comfort of my life,
And since from me she's took away,
Nothing on earth is worth my stay.
But yet the Lord doth justly know,
How he must deal with us below;
The Lord doth give; He takes the same,
Forever blessed be His name.

When near her last expiring breath,
She calmly bid adieu to earth,
With heavenly smile upon her brow,
Said, "I am going to Jesus now."
Why should I not then let her go,
And leave this world of sin and woe.

She was the first person that came out in religion, and joined the Seventh Day Baptist Church in Hopkinton in the great reformation in the year 1785-6, which I suppose was the greatest reformation that was ever known in this country, although there was no protracted meetings held as is now practised. It commenced under the preaching of Elder John Burdick and Elder William Coon, neither of whom had any more education than could be acquired at a common old fashioned country school; but they were both very powerful preachers. They came to the people not with the wisdom of this world, but in the demonstration of the spirit, and of power, and I do not believe there is now one highly educated minister out of ten generally, that can reach the hearts and consciences by their preaching as either of them could. They both followed their secular business as regularly as other men, and was completely prepared to preach on the Sabbath. The people used to meet together evenings, in different places, to pray and exhort one another, and so much the more, as they see the day approaching. But to return. After the death of my wife, I quitted house-keeping, and hired my board, and followed making wooden clocks, until I was twenty-one years old, then I left R. I., and went to Burlington, Conn., to live with brother Amos at his request, and took his planting land at the halves, and made very slim wages of it that year. I then determined on making brass clocks, and went to Hartford and Weathersfield to view clockmaker's tools, and get what information I could in that business. I then went back to Burlington, and went to making tools and the necessary preparations. I partitioned off a part of brother Amos's blacksmith shop and went at it, and followed that business there about three years, and found pretty good encouragement.

I then came to R. I., and got married to Martha Potter, daughter of Jonathan, and went to keeping house at Hopkinton City in the Spring, when I was twenty-five years old, 1792, and contin-

ued making brass clocks. The next spring I moved to Pawcatuck Bridge, and hired a young man that had served his time at gold and silver smithing, and when he had worked for me a year, I could work at that business as well as he could. I then went on with gold and silver smithing, and clockmaking, and could get a comfortable living by it, and continued it until the embargo in 1809, when that business seemed to run down, and cotton machinery was in great demand. I then quit that business and went to making cotton machinery, and machinery for making cards and shearing machines, and followed that kind of business for many years.

But soon after I came to Pawcatuck to live, I undertook to build me a house, and having nothing before hand, it got me considerably in debt, which, together with losing some hundreds of dollars by bad debtors, kept me under embarrassment for a good many years, and I suppose that I paid thousands of dollars for interest—but at last got out of debt, and saved the old house and seven hundred and fifty dollars in bank stock, and that is all I am now worth, except the mill lot on White Brook in Richmond, together with one acre of land, which was given me by my wife's father.

My wife Martha had ten children, eight sons, and two daughters, and lived to see them all married except her oldest daughter, who was thirty-nine years old when she was married — and they are all living to this day, May 16, 1851, except Albert, our third son, who was drowned by the upsetting of a boat, Sept. 1821, and left a wife and two children. I lived with my wife Martha, forty-six years, and a more profitable housewife for a poor man than she, I hardly think was ever raised in Rhode Island. She was very suddenly taken from me, May 10th, 1837, and I lived a lone some life almost two years, and was married to Charlotte Gerea, daughter of Thomas Clark of Newport. She had buried her second husband; we were married January 1839; she died May 12, 1844, and I have lived alone since (1851,) surrounded with many people.

There was an incident that transpired when I was about forty years old, perhaps it might be well enough to mention. There came a small bunch under my chin; it looked like a blue mold, and I was afraid it would turn out to be a cancer; it did not alter *very much in about* a year—it then began to grow very fast, and

in the course of a week or ten days, it got to be as big as a red cherry, and as red, and was very sore and painful. I showed it to Doctor Lee, and he put his fingers on it and hurt me so bad that I turned away from him, and said no more to him about it. I then hired a horse and went to Hopkinton to see Esther Coon, a seventh daughter of uncle David Coon, and it hurt me very bad to ride out of the walk. I arrived there in much pain, and she rubbed it very softly with the end of her fingers, and I started for home, but had not got more than two miles when I perceived it had got entirely well, and never troubled me any more from that day to this. I rode up in exquisite pain, and rode home entirely free from pain or soreness, all on the same day. Was it not a miracle?

Some ministers have said that miracles ceased with the life of the Apostles; that they are not now necessary, the Gospel being fully established by them, they ceased and are no longer needed. But I think they are as much needed now, to keep the Gospel alive, as they were then to establish it. The Saviour did not say these signs shall follow *you*, (*the Apostles*,) while you live, no, he said these signs shall follow *them* that *believe*, and it is my opinion, the reason why we see no more miracles now, is because the people do not believe.

WM. STILLMAN.

RELIGIOUS EXPERIENCE.

Having been requested to write my religious experience, I will now give some of the particulars of it according to my best recollections. When I was quite young, perhaps from six to eight or nine years old, the thought of dying and coming to judgment frequently gave me much uneasiness. And when I was about nine years old, I was taken with a distressing and painful swelling on my neck, which the doctor said was the king's evil, and after doctering me several weeks, he said I must be salivated, and there was no other way of curing it. He prepared a good many portions of colomel for that purpose, and told our folks to give me one of them every day, but when I come to understand what

kind of operation it would have, I told our folks I did not intend to take it. But they said I must do as the doctor said. I told them if they would let me do one thing first, and if that did me no good, I would then do as the doctor said. They asked me what I wanted to do. I told them I wanted to go to Luke Maxson, and get him to stroke it. He was a boy about my age, a seventh son of Matthew Maxson, and lived about five miles off.

They laughed a little among themselves, but my father immediately had his horse catched and took me on behind him, and carried me to the house, and told his errand, and when the boy heard that he ran off and hid himself, and it was a long time before the old woman could get him into the room, and when he did come he exhibited one of the most solemn and dejected countenances I thought that I ever saw. I pitied him very much, but at length he put his hand on my neck and rubbed it some time, and then left the room. The old lady then said, if it did not get well in a week, we had better come again. These words gave me a kind of shock, I looked her in the face, and these thoughts came into my mind. What sort of a christian are you to think it would take the Lord twice to cure my neck? I then thought no more about my neck till we had got half a mile on our way home, and the first thoughts that I had about it, I perceived that I was all over as well as I ever was in my life. There was no pain nor soreness about me, and then it came into my mind that once when Christ cured a sick man, he told him his sins were forgiven. I then believed that my sins were all forgiven, and I don't think I ever felt happier in my life than I did then, or that I ever felt a stronger hatred to sin; and I then thought I would never be wicked any more.

We did not get home that night, but stayed to uncle John Cottrell's, and there was an evening meeting, and Elder John Burdick preached, and I never before saw an assembly look so lovely and beautiful, and I thought I loved everybody, and Elder Burdick looked so good that I felt as if I wanted to be hugging him; indeed it seemed as if I had got into some new world, where I had never been before, everything appeared so lovely.

There was at that time something of a reformation in the place, and one or more was baptised almost every Sabbath, and when I saw them going into the water the ordinance looked so lovely that I longed to be in their company, but being so young and ex-

tremely bashful, that I knew not how to introduce such a subject to any body, and I wondered that nobody would say a word to me about it; and it seemed to me impossible for me to introduce such a subject, for I knew not how to begin. At length, I concluded that I could be a christian and keep it all to myself, and as I grew up among other young people, I knew not how to make myself so singular as never to join with them in what was called innocent amusement, so I would join with them in their play from one thing to another, thinking all the while that I would do nothing that was wicked. Thus I was led along as it were blindfolded, until I found myself on the barren mountains, surrounded with impenetrable darkness, and thus I wandered in darkness for a number of years, and frequently in great trouble about my condition, but was afraid to ask God to forgive me, for if he did, I should neglect my duty as I had done before, and so the latter end would be worse with me than the beginning. At length, I concluded my only safe course would be to begin just where I left off, for I supposed the first step of my falling away was the neglect of revealing my mind, and thus preparing the way for making a public profession of religion and of joining the church, which I then supposed if I had done at the first, I should never have fallen into such a wretched condition as I was then in.

So I took an opportunity of conversing with my father on this subject, for my mother I trust was then in Heaven. I was then about eighteen years old, and from that time I concluded to give up all my foolish plays, and seek the Lord in earnest, but did not find the task quite so easy as I had anticipated, for I found no answer to my prayers for a number of weeks, and was some of the time almost in despair. But at length, however, I obtained such a degree of hope as brought me to believe it was then my duty to make a public profession, submit to baptism, and unite with the church, and when opportunity presented I did so.

But when I offered to join the church one of the brethren asked me if my sins were forgiven. This being such a question as I had never before heard put to a candidate, it put me into a study, and a query struck my mind in this way, how could I expect to be forgiven before I had performed the duties I had so long neglected, but while I was thus meditating, an old sister rose up and said, "Do you believe in the forgiveness of sins, through our Lord Jesus Christ?" I then said, to be sure I do, and that set-

tled the question, and I was received without being asked more questions, and from that time to this I have doubted propriety of asking a candidate such a question; for all th necessary for us to know in that case is, that the candidate had genuine repentance, for if he has we never need to fear he is forgiven, although the evidence of it to the candidate sh be withheld for a season.

But after having performed the duties I had so long neglec I felt great peace of mind, and sometimes it seemed like joy speakable and full of glory; although I had a variety of feel at different times and sometimes began to think I had been ceived, and that I had never known what real religion was, such thoughts and feelings did not commonly last long, a have always found that the more punctual I was in the formance of my external duties, so much the less I was trou with doubts and fears, and the more I exercised myself in versing with sinners about their souls' salvation, so much greater was my own happiness. So I made it my business, especially when I was among strangers, and would s times drop a word or two on that subject when I met t on the road.

Once when I was traveling in Connecticut, I stopped at a ern to dine. I saw no person in the house except a yo woman that came down from the chamber to get dinner for I knew not who she was, but while she was getting victuals me, I commenced conversation with her, and among other ta asked her if she ever experienced religion. She said she thou she had. I asked her if she had joined a church. She said, ' no, I am not fit to belong to a church." I said, why not, if have experienced religion? She then said, "O dear, I have all that, and am now a great deal worse than I was before. then tried to encourage her, and repeated some of the promi and when I got ready to go, I asked her what was to pay for dinner and horse baiting. She said "nothing." I told her I ways expected to pay for what I had at a tavern. She then s "I think the advice you have given me is worth more than you have had." I offered her money, but she would not take I then felt my whole soul so full of the matter that I took her the hand and talked some time, and bid her farewell. She t asked me to pray for her, which I often did when I was al

and had a great desire to see her again to know how she got along. About one year after that, it came in my way to pass by that same house, and I felt somewhat elated with the prospect of seeing her again. I rode to the house, hitched my horse, and went in, and the first object that met my eye was her corpse. She was dead, and laid on the table. I asked a woman that was present, what was the state of her mind in her sickness; the woman said, "I have no doubt but she went happy," for, said she, "she was one of the most pious young women in the country." And it was no small consolation to me to remember the conversation I had with her just one year before her death. I could relate a good many more instances of a similar kind. One in particular I will mention.

A young woman, a daughter of Oliver Cobb, came from New York in the last stage of consumption, and resided in the neighborhood until her death. I called one day to see her, and talked with her a little about dying, and inquired after the state of her mind in regard to her future state, but she manifested to me that she did not wish to hear any such talk. I suppose she was then in hope of getting well; so I left her with a pretty heavy heart, calling on God to have mercy on her. I saw her no more until several weeks after, when her brother came and awoke me from my sleep in the dead of night, and said his sister was dying and wanted to see me. I got immediately up and went to the house, and found her in great distress both in body and mind, and she said she wanted me to pray for her, which after some few words of encouragement I endeavored to do, according to my weak capacity, but no sooner than prayer was ended, she broke out in strains of felicity, rejoicing in the God of her salvation, and it seemed to me something like a little heaven below, for I believe nearly every heart in the house melted with joy and thanksgiving. She said, "she believed she was the happiest person in the house." She died soon after, I believe the next day. Surely such a season as that is not very easily forgotten.

In the year 1815 or '16 I had two sons about sixteen and eighteen years old taken down with the bilious fever, and Doctor Robinson attended on them two or three weeks, until I was fully satisfied that his medicine did them more hurt than the fever. They were both very near gone, they were so low that we could scarcely hear them speak, and nearly all hope of their recovery

was gone; at least, I had no hope that the doctor could ever do them any good by such treatment. The doctrine of saint James then came into my mind with considerable force; and I sent for the Elders of the church, and they came and prayed with them, annointing them with oil in the name of the Lord; and they both began immediately to recover, and in a few days were both about house and soon got well. I am inclined to believe that christians generally think too little, or at least have too little faith in the directions of the Apostle in such a case, for I do not believe those words were put on record for nothing.

The wife of Isaac Champlin was sick a long time, and they employed two or three physicians, who at length pronounced her incurable, and gave her over to death. She then sent for me to come and pray with her. I submitted to her request, and when prayer was performed, she appeared to be absorbed in sobs and tears. I conversed a little with her and left her in a very solemn state. She however, began to recover and soon got well; and I suppose it might with propriety have been said to her, "thy faith hath saved thee." Thus we see that the Lord can do what earthly physicians never could, for she afterwards told some of her friends, she did not ascribe her recovery to any thing that the doctors had ever done.

I might name other instances of the kind, but I forbear, not knowing but it may be thought that I have done it for the purpose of boasting; but surely I feel that I have much more occasion to blush and be ashamed, for that I have done so little for Him who has done so great things for us; than I have to boast of what little I have done, and I can truly say I never before wrote any thing with so much reluctance as I have written this; and if it has any tendency to stimulate others to be more faithful in the cause of Christ and the happiness of souls, my main object will be answered. I hope, however, that it may help to show that such business does not belong exclusively to the minister.

EXPOSITION OF ISAIH, 60th CHAP., 8th VERSE.

The following lines were written for an old gentleman who had several times requested me to give my views on the eighth verse of the sixtieth chapter of Isaiah, which reads thus: "Who are these that fly as a cloud, and as the doves to their windows?" He had told me he believed it meant such as Christ called thieves and robbers, because they entered not in by the door, but climbeth up some other way. I suppose he thought they were trying to climb in at the window instead of entering in at the door, but he appeared very much pleased with my comments on the subject. He was a Universalist.

DEAR SIR:

Whereas, you have several times requested me to give my light on the question asked in Isaiah 60—8, and as I think your views thereon are very erroneous, in that you think it meant thieves and robbers, that is such as climb up some other way, and whereas you told me we might understand the prophecies as far as they are explained by Scripture; I have thought proper to offer for your consideration a few passages which appear to me the most explanatory of that question of any I could think of. The question is—"Who are these that fly as a cloud and as the doves to their windows?" It appears that the prophet in this chapter was foretelling a time of great prosperity in the church of God, and speaking of a number of particulars which would constitute the lustre of that scene, and in the midst of his subject his attention seems to be suddenly arrested by the appearance of something very extraordinary, and something too that peculiarly beautified the lustre of that glorious event, and consequently not thieves and robbers as you seem to imagine.

In this question two particulars are to be noticed. First that a multitude is spoken of, and secondly that this multitude is compared to doves. To show that a multitude was meant, I will mention only one scripture, which shows that the word cloud is used to express the idea of a multitude. Heb. 12—1 "Wherefore seeing we also are compassed about with so great a *cloud* of witnesses," meaning a multitude of witnesses. Hence I conclude

the reason of their being called a cloud was because there w
multitude of them. Secondly we are to take notice that
multitude is compared to doves. Now if we can ascertain
Scripture character of a dove, no doubt we shall be the b
able to judge of the character of those composing this multit
Under this head I will first mention a few passages to show
Scripture character of the dove, and then make a few obse
tions respecting doves flying to their windows.

The first Scripture I will mention, is Psalm 68: 13. "The
thou hast lain among the pots, yet shall ye be as the wings
dove covered with silver, and her feathers with yellow g
Here the dove represents something glorious, costly, and be
ful, as well as blessed. In Psalm 74; 19, the turtle dove re
sents one beloved of the Lord. "O deliver not the soul of
turtle dove unto the multitude of the wicked." Song 1: 1
"Behold thou art fair my love, thou hast doves' eyes." In
text the beauty of Christ is represented by the similitud
doves' eyes. Song 2: 14, and 5: 2, we find the word dove n
use of as an endearing expression between Christ and the Ch
—"My love, my dove, my undefiled," &c. Again, Mat. 10:
our Saviour told his Apostles to be wise as serpents, and harm
as doves. Thus we see, doves were considered by the Savior
harmless creatures, and not as thieves and robbers. Again,
3: 15, the Holy Spirit is spoken of as being like a dove—"An
saw the Spirit of God descending like a dove, and lighting u
him." In short, the dove has in the Scriptures, the most inno
lovely, sublime, and Heavenly character of any of the anim
feathered creation. Hence I conclude the Prophet in this
could not allude to thieves and robbers, but to something
might be in some way comparable to this lovely animal.

Now having shown the Scriptural character of the dov
will make a few observations concerning doves flying to
windows. Except in the text under consideration, I do not re
lect but one passage of Scripture that mentions anything of
kind, and that is Gen. 8: 9—11. Noah, it seems, had op
the window of his ark, and had sent forth a dove to see if the
ters had abated from off the earth. But the dove found no
for the sole of her foot, till she flew to the window of the ark,
Noah put forth his hand, and pulled her in unto him into the
This, perhaps, is all the account we have in the Scriptur
doves flying to their windows, and what else but this can we

pose the Prophet alluded to in this question. As it is a very common thing in Scripture to use temporal things as metaphors, to convey an idea of Spiritual things, perhaps no one in nature could more fitly answer the Prophet's purpose in this case. In this instance, the ark fitly represents the kingdom of Christ as a place of rest and perfect security. Noah very fitly represents Christ, the Monarch of that Kingdom. The dove, wandering to and fro without any rest for the sole of her foot, very fitly represents the unhappy condition of man while wandering from the Lord, without hope and without God in the world. The flying of the dove to the window of the ark, fitly represents the sinner or backslider embracing the invitation of the Savior—Mat. 11: 28—"come unto me all that labor and are heavy laden, and I will give you rest."

Again, as the window of the ark at that time was the only place of entrance into the ark, it very fitly represents Christ as the door, as he said "I am the door, by me if any man enter in he shall be saved." Again, the innocent character of the dove very fitly represents the character of the soul under genuine repentance, as is represented by the Savior, Luke 15: 17—20, in the parable of the prodigal son. "And when he came to himself he said, how many hired servants of my father have bread enough and to spare, and I perish here with hunger. I will arise and go to my father," &c. In the sequel of this parable you will see how the sinner humbles himself before the Lord, leaving all his sinful pleasures and practices, and how the bowels of the father are moved with compassion when he beholds the sinner in that humble frame, even when he is yet a great way off.

I have thought there is not a more innocent creature, or at least that is more careful to resist evil, than a soul under a full sense of his own undone situation by sin, and if he is rightly instructed in that situation he will immediately fly to the arms of a loving Redeemer, just as did the poor innocent and restless mourning dove to the window of the ark, the only place of rest and safety, and like Noah, the Lord Jesus Christ puts forth His lovely hand and pulls him in unto him, binds up the broken heart and speaks peace to the fainting soul. And now, if you would find a Scriptural answer to the Prophet's question—"who are these that fly as a cloud, and as the doves to their windows?"—read the second chapter of the Acts of the Apostles, and take particular notice of the 41st verse, which reads thus: "Then they that glad-

ly received the word were baptized, and the same day there were added unto them about three thousand souls."

Would it not be a beautiful sight indeed, to see three thousand souls in one company and on the same day flying to the arms of the Savior, and submitting to the institution of baptism, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water, being clothed in fine linen clean and white, which is the righteousness of Saints. Well might such a sight as this arrest the Prophet's attention, while by the spirit of inspiration looking over into the Gospel day, and suddenly in the vision beholding such a cloud as this; who can wonder if he should exclaim with astonishment—"Who are these that fly as a cloud, and as the doves to their windows?" Now I think sir, by what I have said, that you will gain my ideas of the text, so I will add no more.

WM. STILLMAN.

MR. OLIVER HOLMES.

LETTERS TO ELDER GEORGE B. UTTER.

Westerly, August 31, 1848.

BROTHER UTTER:—Some time last evening I saw lying on my floor a slip of paper: I know not how it came there, though you perhaps can give a pretty near guess. I supposed it to be something left there by the children, but on examination I found it to contain information that my creed was not lost, but was only waiting for a more convenient season. You seem to think I might be in suspense about it, but to tell the plain truth I was not in much suspense but that it would share the same fate as did a piece of poetry I left with you two or three years ago on the same subject, as also did another piece of poetry which I was requested to have published by a friend living in Brookfield. It was a piece of experience in regard to the doctrine of predestination; but as to this last I never knew before whether Elder Ayer left a copy of it with you or not, although I requested him to do so.

And now if you ever see fit to publish this last article, I will thank you to request all such as would be willing to sign the *agreement* thereunto annexed, to give you their names; for I am

somewhat anxious to know before I die who and how many, of our connection at least, are willing to be satisfied with the Bible as it is, particularly on that subject, without any amendment or contrivances of their own, or that of any other person, received by tradition; for those additions and amendments which have so profusely obtained, have been the cause of so much contention and discord, and may I not say bloodshed, that I do think it high time they were all abandoned, and let all be agreed to be satisfied with what the Bible says *verbatim*, for that is exactly all that any man can know about it, even the most learned and ingenious, whether it be Arianism, Sabellianism, Trinitarianism, or any thing else that the Bible has not said. Let them all go to the moles and to the bats and let God be true and every man a liar, although every man has a right to think for himself what is meant by this or that, or even the whole Bible at a lump. And you have a right to tell me or anybody else that you think it means so and so, although your so and so is not expressed in so many words, provided your so and so does not contradict or counteract some other part of the Bible. But you have no right to tell me I must think as you do or be put down or be rejected, so long as I believe every word the Bible says verbatim, and think for myself what is meant by it. Oh! that they were wise—that they understood this.

Yours truly, WM. STILLMAN

N. B. Christ is the end of the law for righteousness to every one that believeth.

BROTHER UTTER—Although you seem to be satisfied with Dr. Chalmer's explanation of the above text, yet I thought perhaps there might be no harm in suggesting to you, that to me his explanation is entirely unsatisfactory from beginning to end. And I should have thought that you or almost any one else of our learned brethren might have given a far better explanation of that text; for if he is correct and if I understand him, he has made it out that we are to be justified by the deeds of the law, which our Bible plainly tells us cannot be. This however may have escaped your notice, which on a more strict examination you may discover. If I have gained his meaning, which I think I have, his ideas are, that we can be justified by nothing short of perfect obedience to the law of God, and inasmuch as we have fallen short of such obedience we must have Christ's perfect obedience made over to

us and become our own, which I apprehend is a thing utterly impossible, for obedience consists in action, and I cannot conceive how the act of another can become my act. Thus you see he makes out that we are justified by the deeds of the law; not by our own deeds however, but by the deeds of another made ours.

Now I must be permitted to tell you that I have not so learned Christ. The Scriptures tell us that we are justified by his blood, not by his righteousness imputed to us. It is the blood of Christ, the Bible says, that cleanseth us from all sin—1st John, 1: 7. The Bible says we are reconciled to God by the death of his Son, not by his righteousness. I find no such language in all the Bible as that of his righteousness being imputed to us. I understand that it is by the forgiveness of sin that we become justified, for when our sins are all forgiven we are then as free from sin as if we never had sinned, until we commit sin again, which if we do we shall have as much need of forgiveness as we had before; hence we ought always to remember that being thus made free from sin by having our sins all forgiven, and being then in a justified state by that means: I say being thus made free from sin and become servants of God, we ought to remember that we must have our fruit unto holiness, that the end may be everlasting life—Rom. 6: 22. "For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins."—Heb. 10: 26. "For if while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore the minister of sin? God forbid."—Gal. 2: 17. We know however that his perfect righteousness was essential and indispensable to constitute him the Savior of sinners; for without it he would have been a sinner himself and could not have redeemed us to God by his blood. But I cannot say that he had any more righteousness than was necessary to secure his own happiness; for I have not much faith in the Romish doctrine of supererogation. His death and sufferings he had not merited and did not deserve or need for himself, all of that he endured for us and on our account, and thereby purchased and procured our pardon, for we are bought with a price, and I think well enough might ten thousand times ten thousand exclaim with a loud voice, "Blessing and honor and glory and power be unto the Lamb, for he was slain and hath redeemed us to God by his blood."

But Dr. Chalmers says, "It is the merit of his obedience imputed *to us* and made ours by faith that forms our right or title deed

of entry into the kingdom of God." "He is the Lord our righteousness, and in receiving him we receive all that righteousness which it was the end of the law to have secured for us had it been by us fulfilled, but which we in vain seek by the law, now that it has been broken." Now I firmly believe, and I hardly think you will disagree with me, that if all men from first to last, had been uniformly and universally as perfectly obedient to the law of God as Christ himself was, all that obedience would not have purchased eternal life for one single soul, nor would it even paid the debt we owed to God for our very existence; it would have been no more than it was our duty to do whether we received eternal life or not. It seems probable that it was in the mind of God to have given us eternal life if sin had not entered into the world and death by sin; but even then it would have been his own free gift, and not what we had merited (i. e. purchased) by our obedience.—How then could the merit of his obedience be so imputed to us as to form our right or title deed of entry into the kingdom of God, which all our own obedience never could have done, even if we had never sinned? Now perhaps I have said enough to make you understand why I am not satisfied with the Doctor's explanation, and now since the subject is set abroach I wish you would think of it and see if you cannot give us a more satisfactory explanation of that text: and if no one else will undertake it, I dont know but I shall be fool enough to try it myself, with all my weakness and ignorance.

Respectfully yours,

WM. STILLMAN.

Brother Utter:

Inasmuch as I have heretofore suggested to you some of my objections to Dr. Chalmer's explanation of Romans 10, 4: "Christ is the end of the law for righteousness to every one that believeth;" and inasmuch as my objections have been made public; and inasmuch as I signified that I did not know but I might try to give a better explanation of that text in case no other one would undertake it, it may be that some of your readers may expect to hear something from me on the subject. But having thought more about it, it has occurred to my mind that perhaps I had better say but little, lest in my weakness I should commit a blunder as erroneous as I supposed the Doctor had done, and at last have to undergo the criticisms of the learned. I will venture however to give my views of that passage in as few words as is convenient.

I supposed the Doctor's mistake consisted mainly in his taking Paul in that text to allude to the moral law, which I think he did not. I wish it to be distintly understood that when I use the term *moral law*, I mean the *Ten Commandments*. I think people are often lead into gross errors by mistaking the meaning of the writer when he uses the word law. The writers of the New Testament do not always define particularly what law they allude to when they use that word, but by carefully comparing it with the general tenor of the book, I think we may come to a pretty correct conclusion in the premises. When Christ said he did not come to destroy (or dissolve) the law, he could not then have meant the Levitical law, because he did put an end to that, to all true believers, whether Jew or Gentile. Of course he must have meant the moral law, which is clearly understood from his following words: "Whosoever therefore shall break one of these least commandments," &c. And when Paul said, "By the law is the knowledge of sin," he no doubt then alluded to the moral law, for he repeated one of the ten commandments to show his meaning. But when he said, "For what the law could not do in that it was weak through the flesh," we cannot suppose that he then meant the moral law, for surely there can be no weakness in that which is perfect and immutable. But I think he must have alluded to the law of sacrifices, which he says made nothing perfect, but the bringing in of a better hope did; and this same law of sacrifices and the Levitical priesthood, was undoubtedly what Paul meant when he said "the priesthood being changed, there is made of necessity a change also of the law." Some people it seems take the word law here to be the moral law, and use it as an argument for the change of the Sabbath.

Many other passages might be quoted, which plainly show that the word law is often used in the New Testament without any allusion to the moral law, and more commonly allude to the Levitical priesthood and sacrifices, and this law and no other no doubt the Apostle had in view when he said, "Christ is the end of the law for righteousness to every one that believeth." For to this law Christ was the end in every sense of the word, for if we take the word end as equivalent to purpose, as Dr. Chalmers says we must, the very purpose which this law was instituted was to point the minds of the people to Christ, the great sacrifice which was in process of time to be offered. This law was, as Paul said "*a shadow* of good things to come." But surely I can see no

thing in the moral law that in any ways resembles a shadow: it is something solid, and not like a shadow that appears for a little time and then vanishes away, as the law of sacrifices did.

But again Paul says, "The law was our schoolmaster to bring us unto Christ," (or until Christ); and I can see nothing in the moral law that imitates a schoolmaster, unless it be such an one as I never heard of, one that would do nothing for his scholars but whip them to death, because they and their forefathers had transgressed the orders of the school. Dr. Chalmers says, "there is one obvious sense in which Christ is the end of the law, (meaning the moral law) and that is when the law, viewed as a schoolmaster, brings us to the conclusion as to its last lesson, that Christ is our only refuge." Now such a statement as this seems to me to be entirely visionary; for I cannot see what there is in the moral law that would teach us that Christ is our refuge, or that would teach us any thing at all about Christ, or any way of escape from the penalty. I thought indeed it was the Gospel and that only that teaches such a lesson as that, and there is no such thing as gospel in the moral law. Take away the gospel and what would the moral law teach? View it as a schoolmaster if you please, and as such it would teach nothing but condemnation and death to every transgressor.

All these things considered, I think it is clear that Paul had no allusion to the moral law, when he said, "Christ is the end of the law for righteousness." We find Deut. 6: 22, that Moses told the children of Israel, it should be their righteousness if they should observe to do all those statutes as God had commanded them, and of course we must conclude that they had always considered it to be their righteousness; for it seems they trusted in Moses, as Christ said they did. But Paul would have them understand that it should no longer be considered their righteousness to offer those sacrifices which could never take away sin nor make the comers thereunto perfect, but had only served as a schoolmaster to lead them to Christ, and as Christ has already come we are now no longer under such a schoolmaster; for Christ is the end of the law of sacrifices for righteousness to every one that believeth.

Now let it only be understood that the Jews believing and trusting in the declaration of Moses, that it was their righteousness to do all the statutes of the ceremonial law, and also understand that it was the ceremonial law and that only that Paul meant when he

said "Christ is the end of the law for righteousness to every one that believeth": I say allowing such to be the true facts in the case, and the text in question needs no further explanation; it means exactly what it says, no more and no less, and there is no mystery in it to be explained. But to propagate the doctrine that Christ was the end of the moral law, appears to me to be opening an awful floodgate to all sorts of iniquity, and the profanation of the Sabbath in particular; and I think it probable that the Doctor's mistake originally grew out of his preconceived unscriptural doctrine of supererogation and imputed righteousness. That is (if I understand it) that Christ had so much righteousness over and above what he needed for himself, that he could supply all that would come to him for it, with righteousness sufficient to form their right and title deed of entry into the kingdom of God. Or in other words, he could furnish them with so much of his extra obedience or righteousness, as would qualify them to be justified by the deeds of the law, even if they had never kept a sylable of it themselves. I would not by any means willingly misconstrue anything the Doctor has said, but what I have just now stated appears to me to be the exact amount of his theory.

WM. STILLMAN.

THE following is an Acrostic for Patience Nichols Crandall, and represents a person in conversation with herself:

Patience indeed is one essential grace,
And Virtue too in me must have a place;
Temperance and meekness, justice, truth and love,
I must possess if I would reign above.
Except these graces all in me abound,
No place for me in Paradise is found;
Come then, ye christian graces, dwell with me,
Engraven on my heart O let them be.

Not all the gold in California lies,
Is worth so much, nor half so great a prize,
Compared with what the saints will be possessed,
Happy as they will be among the blest,

On their arrival in the port of rest.
Look out! look out! the bridegroom soon will come,
Such as are ready he will welcome home.

Can I expect such riches to obtain?
Redeemed from death and freed from every pain,
Among the just receive eternal bliss?
Nothing on earth can half compare with this;
Do not despair, salvation's free to all,
And none will be denied who timely call!
Let me not linger then in all the plain,
Lest I should lose the prize I might obtain.

EXTRACT OF A LETTER TO A FRIEND, IN REPLY TO A FORMER COMMUNICATION.

Cassius said to Brutus, "A friend should bear a friend's infirmities; but Brutus makes mine worse than they are." Now if I did say "I had like to have said you have made nonsense," I was as candid and sincere in saying that, as you was in making the statement alluded to; for surely, I can make nothing but nonsense of that, or of any other form of words adopted for the purpose of making out what I think is an impossibility; and surely, I can conceive of nothing more impossible, than that of making two intelligent, conscious agents into one; a proposition which I understand you to be trying to maintain, when you talk of the identity of the Father and the Son. I am not able to understand such language, and therefore cannot believe such doctrine; and I am sure the Scriptures do not teach it, for no such thing is once mentioned in all the Bible.

You say it would require a volume, to contain explanations to all my questions, but I apprehend it would require more than one volume, to give a reasonable and satisfactory answer to only one of them, viz: What sense or meaning could there be in Christ's praying to be glorified with the same glory that He had with His Father before the world was, if indeed there was no such person as the Son of God, before He was born of the Virgin Mary?—which appears to be the doctrine you maintain.

It seems strange to me, that you say you agree with me in this—that the Scriptures do not tolerate the application of the word *Lord*, to *Christ*, in an inferior sense; for I should think you could not but know, from what I said on that subject, that I meant to be understood that I did not believe there could be any such thing as a high and low sense to any word, unless it was rendered so by the superior or inferior character of the object to which it is applied, and that therefore the Scriptures could not authorize the application of the word Lord to Christ, in an inferior sense, unless it is a fact that Christ is in some sense inferior to His Father; and that He is in some sense inferior, I thought I sufficiently proved from the Scriptures.

And now, if you do mean to maintain that He is in no sense inferior to the Father, how could you in conscience say you agree with me in this? And that you do mean to maintain that He is in no sense inferior to the Father, is clearly understood from your expressions when you quote the words of Paul, where he said "He thought it not robbery to be equal with God;" you say Paul did not qualify it by saying He was equal in power, having all power given Him by His Father. Yet after all, in another place you acknowledge that in His human nature, he is inferior; and this seems to come pretty near qualifying it, whether Paul did so or not; at any rate, I do not see that it amounts to an acknowledgment that He is in one sense inferior, unless it can be made out that there is no sense in His human nature.

But I should not have thought that you would have brought into the argument, the circumstance that Paul did not qualify it by saying He was equal in power, having all power given him by His Father, when you knew that Christ himself said, all that power was given to him, and that consequently, He was entirely dependant on His Father for that power, which clearly proves His inferiority.

You say I have written in a taunting manner, but I can see nothing in my letters that looks more like taunting, than your language does when you say, "I have presented for your reflection no new subjects, nor old ones in any new light, nor recited any forgotten passages of Scripture." But, my dear sir, it was by no means what I expected to do, but I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance *of these* things, though you know them, and I used to think you *was well established* in the present truth, and I marvel that you

have so soon turned away from the simplicity that is in Christ, and tell me about a mysterious union of divine and human nature, and the identity of the Father and the Son; such things as the Bible says nothing at all about.

And as to brother Matthew's views of the subject, I guess I was better acquainted with them than you were, and I have heard him say, over and over again, that he knew as much about that subject as anybody; for he nor anybody else ever knew any more about it than just what the Bible says verbatim, and that is just what I believe, and what I wish everybody could see.

Elder Abram Coon, I think, was the first of our ministers that I ever heard undertake that subject in the pulpit, and I thought he came about as near to Sabellianism as anything; but I advised him that if he ever undertook it again, to tell us just what the Bible says, and let it go at that; for that is all that we can know about it; but as soon as men get to be wise above what is written, they are then prepared and just ready to fling the world into contention and confusion. I never heard Elder Coon undertake it again. This notion that God had no Son to send into the world to save sinners, (although it is so often testified to be the fact in the Scriptures), but had to come himself and be identified with the son of Mary, without which there could be no salvation, is as I esteem it, absolutely contrary to the whole tenor of the New Testament, and therefore I cannot believe a word of it; neither do I believe that such an idea would ever been conceived from reading the Bible a thousand times over, had it not been first invented by man, and by man set abroach, and then rummaging the Bible to find some Scripture that might be so construed as to make it look plausible, by just such means as many other false doctrines have been obtained.

Why brother? why should it be thought a thing incredible with you, that God should have a Son by whom he made the worlds, who should bear the express image of His Father, and partake of no other nature, and be in perfect union with His Father, and that God, as such, sent Him into the world, to take upon him a body of flesh like ours, and that of the seed of Abraham, and thus become susceptible of being touched with the feelings of our infirmities, and of being in all points tempted as we are and yet without sin, and in this body of flesh, to suffer and die for our sins, and be raised again for our justification, and ever live to make intercession for us? O brother, it seems to me that

such an idea is the most glorious that ever entered the mind of man. And yet you wish that I could see as much glory in the Savior as you think you do. Astonishing!

You have recited a catalogue of Scriptures, to show that the Spirit of God and the Spirit of Christ is one and the same; a proposition that I have no disposition to dispute, for I verily believe that the Son of God, in all His actions and in all his purposes, was governed and actuated by the self same Spirit that His Father eternally possessed; but the question with me is not concerning the Spirit by which Christ was actuated, but it is only concerning his person, who and what He was as a person, and not by what spirit he was actuated. I believe that Paul, and Peter, and John, and every other true and faithful christian possessed and was actuated by the self same Spirit, viz: the Spirit of God and of Christ, for it is written—"If any man have not the Spirit of Christ, he is none of His," and "Ye are not in the flesh but in the Spirit, if so be the Spirit of God dwell in you," "For by one Spirit are we all baptised into one body, and have been all made to drink into one Spirit."

Thus by this one Spirit it is, that the children of God are all one in Christ Jesus, even as Christ and his Father are one, though not identified in person, for I always thought that Jesus Christ was a person entirely distinct from all other persons in the Universe how many kinds of nature soever might be intermixed in the texture of His existence, it all formed or constituted but one person, one intelligent agent, so that if one part suffered the whole suffered with it, and thus when he suffered the pains and agonies of death on the cross, the whole person, soul and body and all that pertained to it, felt the torture just the same as any other man would in the same case; and when He spoke of Himself, by saying *I*, He meant the whole of Himself, just as much as you mean your whole self when you say *I*, and when He said my Father is greater than *I*, He meant *I*, and not some diminutive part of *I*. He did not qualify it by saying my Father is greater than I in my human nature, but in my divine nature I am as great as He; no, He did not thus qualify it, and no such thing did He ever once intimate, in all His ministry.

Now if his Father was identified in Him, that is, become the very same person as you represent, I see not how He could in *truth say*, my doctrine is not mine, but His who sent me; and *further, if any man* will do His will, he shall know of the doc-

trine, whether it be of God, or whether I speak of myself. Thus we see He always kept up a distinction between Himself and God, and no such thing as the identity of the Father and the Son is once hinted in all the Bible, unless it is found in his saying—I and my Father are one; and even that is fully explained in the 17th chapter of John, that not a doubt remains as to its meaning, as I had already shown: that they are one, just exactly as He and His children are one, and no otherwise—For ye are all one in Christ Jesus. Gal. 3: 28.

In your attempt to rectify a mistake that you thought I had fallen into about the word Lord in Hebrew meaning Jehovah, you will not, I trust, be offended when I tell you that the mistake was altogether with yourself. You say I seem to have forgotten that you said (or you think you said) that it had that import when printed in our English Bibles in capital letters; but I can tell you in truth, that you there said not one word about capital letters, pro nor con. Had you told me that, my reply might have been entirely different. But now, I understand you to mean that the word has its highest sense when written or printed in capital letters, which surely is a thing I never thought of before. I knew indeed, that when writing or printing any one of those sacred names that are used to signify Jehovah or Jesus Christ, it was customary to begin the word with a capital letter; but never once thought of its altering the sense of the word, and even now I cannot see how Abraham could tell when Sarah called him Lord, whether she meant to speak in capital letters or otherwise. But you say she did not call him Lord, (although Paul says she did), but Adonai. But I should suppose it would alter the sense of the word Adonai as much, to write or speak it in capitals, as it would the word Lord, since it appears that both are applicable to the same Almighty being, Jehovah.

I noticed that Rutterworth in his Concordance has the word Lord printed in capital letters, and says it is Adonai in Hebrew, and is applicable to the three persons in the Trinity, and by the word Trinity I understand him to mean the eternal self existant God, as all other Trinitarians do; and you yourself said that the word Adonai is applied to Jehovah when He is addressed as Master or owner; and I see not why there is not as much greatness and glory in the same Being when He is addressed as Master or owner, as there is when He is addressed as creator, or any other attribute belonging to Him. From all this it would seem that the

word Adonai would have as high sense as the word Lord, if it was only written or printed in capital letters. Indeed, I should think it a very flimsy way of translating, to take any word and think to alter the sense of it from a low to a high sense, by merely printing or writing it in capital letters, for I see not how the common people would ever understand or know what was meant by it. I am almost eighty years old and I never found it out before, and most likely never should if you had not told me; and even now I see no propriety in it, and think it a matter of doubt whether the translator meant it so, or whether the notion has been got up by some more modern theologian; the latter I think much the most likely.

But allowing it all to be correct as you have represented, and the word Lord is never applied to Christ in an inferior sense, it would amount to nothing more than honoring the Son as we honor the Father, as all men are requested to do. It alters not the fact at all that His Father is greater than He, since He Himself has so emphatically and unqualifiedly declared it to be so. And yet you do not believe it is so, except in his human nature, as if you thought the pronoun *I*, in that case, is put merely to signify some diminutive part of the man. But what cut my feelings the hardest of anything in your letter, was your saying "if I hold to the opinion that the Scriptures maintain the doctrine that there are two Gods, a greater and a lesser, you cannot help it, but can only say you esteem it an error from which you wish I was free." Now I declare this seemed to me but a little short of an insult, when you knew that I had told you that I believed in two Gods just as much as the Bible tells me, and no more; and I think it pretty strange times if I am to be considered in an error for believing just what the Bible says and no more, and you know as well as I do, that the Bible says there is one God the Father and one Lord Jesus Christ His Son, and that is all the two Gods that I profess to believe in, and you yourself said in your last letter that you had not forgot this last, viz: that there is one Lord Jesus Christ, nor left it out of your creed.

But you say "I seem more likely to put a wrong construction on what you write, than the one intended by you." Now if I have put any wrong construction on anything that you have written, it is utterly unknown to me, nor do I believe that I have so done in a single instance. If I have, I could most heartily *wish to know what* and where and how it was, though I con

fess some of your expressions are hard to be understood, especially when you speak of the identity of the Father and the Son. I am aware however that you consider it a mystery, or as you express it, a mysterious union of divine and human nature. Now you know that any thing that remains a mystery is not yet understood, and if you do not understand your own words, it would be nothing strange if I could not understand them; and if I should say I believe there is a union of divine and human nature (of which I have no doubt) you would probably be put to it to know what I meant by it, but I can tell you what I do not mean; I do not mean nor do I believe there ever was or ever can be such a union as to reduce two distinct agents into only one. I believe however, that great is the mystery of Godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up to glory. But still I say just so far as it is a mystery, just so far it is in vain for mortal man to undertake to reveal it or explain it.

But again, after quoting a number of Scriptures to prove his equality with God, you say He said himself that His works were performed by the Father that dwelt in Him, a sentence (you say) which both affects His union with His Father, and His human inferiority to these works. I think sure enough it affects His own inferiority to the performance of these works, but who authorized you to qualify it by adding the word human to it, I have yet to learn. I have been informed that there is some danger in adding to or taking away from the words of this book, especially (I should think) when it is done for the purpose of sustaining some favorite prepossession, or a newly embraced unscriptural sentiment. As to His union with His Father, I believe that to be complete and perfect; but how that could constitute them one and the same person is what I do not understand and cannot believe. The very word union itself always presupposes two persons or things. It would be perfectly absurd to say one person is united with itself, or that two persons have become one and the same person. There is no sense in such language.

Again you say you are willing to receive all these Scriptures with all others in their apparently true sense; but pray tell me who is to be the standard in deciding what is their true sense.—Now I can say I am willing to receive them just as they stand written in our Bible, whether you or I or anybody else knows ex-

actly what is their true and proper sense or not. I do not really think that any one ever did know exactly, what is the true sense of every text in the Bible, but I think we are bound to believe what they say, whether we know their exact meaning or not.—People differ widely about the meaning or true sense of some passages of Scripture. One says it means this, another says it means that, and we perhaps are at a loss which has told us right; but I can tell you how we may know which has told us wrong; when we find that what he has told us is in direct contradiction of other plain and positive passages, we may know that he has told us wrong. And no man or body of men has a right to set up his or their opinion of the true sense, and condemn or refuse ordination or membership to a brother because he does not receive their views as the true sense, when at the same time such brother is willing to receive every text just as it is written in the Bible, and practice accordingly. Something like this has already been done in our connection, and that is what I complain of. I do not say that you have so done, but if you have not, others have, and I was afraid it would grow worse and worse, to the great injury of our cause, especially when I saw you following their track by asking a candidate if he believed that Jesus Christ was God. Every man has a right to his own opinion and I have no objection to your using other words than such as are in the Bible to express your opinion, if you would not use such as would destroy the plain and simple sense of other Scriptures; but this it really appears to me, you have done already, and I would to God I could make you see it; indeed I do wonder how you can help seeing it.

But again you say, what may appear to me to be contradictions and absurdities in all that is said of Christ in the Scriptures in its unqualified sense, appears to you quite reconcilable if we admit of the true God and the true man in His person. In reply to this, I will first say I was rather startled at the thought that you should take me to be so much of an infidel as to suppose I think there are contradictions and absurdities in the Scriptures taken in an unqualified sense. No, brother, I do not hold the Bible to contain contradictions and absurdities, without any qualifying more than they are qualified in the same book. I hold that if any part of the Bible need qualifying or explaining, it is amply so done in some other part of the same book, and if the Bible is in anyways deficient on that score, I utterly despair that all the wisdom, learning, and

ingenuity of man will ever supply that deficiency. I hold the Bible to be its own best expositor, and it needs not the help of man to make it any better or easier understood, especially and particularly in regard to what is said of Christ. But you say these apparent contradictions and absurdities are quite reconcilable, if we admit of the union of the true God and the true man in his person. * * * * * * *

Now brother I will explain to you the reason of this blank.—When I had written the words true God and true man in his person, as above, I came to a complete stop and said to myself, what shall I say to this? I then laid down my pen and commenced praying and studying and reading the Bible, which I continued for three hours with a most ardent desire to attain unto the truth on this subject if possible. I said to myself, what does all this mean? but it very soon came to my mind that nothing more or less is meant by it than what has been said before; that is that the person of Jesus Christ is composed partly of human nature, and partly of God Almighty, somehow strangely or mysteriously mixed or united together. Yet these two parts remain so entirely distinct that one part of that person says I come not to do my own will, but the will of my other part which is much greater than myself; as for me I am nothing but a mere piece of human nature; but as for myself when my whole person is included, I am nothing less than God Almighty.

Again one part of the same person says "of that day and hour knoweth no man nor the angels," nor yet even myself in my human nature, but in my divine nature I know all about it. Now it seems to me that a more glaring absurdity can scarcely be conceived than to suppose a person can be so constructed that one part of that person could know that another part of iteself knows what itself does not know. Yet I see not how you can escape just such a dilemma when you admit the true God and the true man in his person, as you essay to do, and I see not how you or any other man could read the seventeenth chapter of John and yet believe that God and Christ are one and the same person, or as you express it the true God and the true man in his person; and it would seem according to your language, that in order to make those apparent contradictions and absurdities reconcilable, we must admit a far greater absurdity than they all; somehow so it seems to me, whereas, if you would only admit that, that manifestation *of the divine* nature which you denominate the word, by

which you say the works of creation were performed. I say admit this to be the Son of God, a distinct personage in a pre existent state, who by the will and consent of his Father came down from heaven and became the soul of that body that was born of Mary; I say admit this, and all those contradictions you speak of disappear, for there is none there, and the whole Bible on that subject would harmonize.

But you say that John said the word was God; well if John said so then let it be so; I have no objection to that; it undoubtedly was so in some sense or other. But you say you can't see how it can be that the Father is God, and the Son is God, and there is but one God and yet they are not the same God. Well, if the Bible says it is so, then it is so whether we can see how it can be so or not. But for conscience sake let us not deny or destroy the sense of one half the Bible because we cannot see how; we must allow it to be just as the Bible says, whether we can see how or not. The Bible says God created the heavens and the earth, and we essay to believe it, but we cannot see how. The Scriptures also tell us that God made all things by Jesus Christ, but how he did it by his Son we know not. The Scriptures do not tell us how, but only that it was so. There are indeed many things that we believe to be true, which yet we cannot see how. But as to your proposition that Christ is God and the Father is God, and there is but one God and yet they are not the same God. You say you cannot see how all this can be; yet to me there is not the least difficulty in reconciling it, if we could but be willing to let it be just as the Bible says it is, viz: that there is but one God the Father, and that this one God is the God and Father of our Lord Jesus Christ, the only begotten of his Father: and this one eternal and only self-existent God made his only begotten Son Lord of all things, and said to him, Thy throne O God is forever and ever. And surely I can see no more difficulty in understanding it, than there is in understanding how Joseph could be Lord of all Egypt, and equal with Pharaoh, and yet in the throne Pharaoh was greater than he.—Thus we see that Pharaoh was Lord, and Joseph was Lord, and there was in fact but one Lord, and yet they were not the same Lord; and I presume that Joseph thought it not robbery to be equal with Pharaoh, because Pharaoh himself had made him so, and I believe it has been a general understanding among *christians* that Joseph was a lively type of Christ. So now I hope the

ifficulty is settled, and I hope I may be allowed to remain your rother in Christ,

WM. STILLMAN.

SUMMARY.

I've heard it said that my opponents think
There's too much vinegar mixt with my ink,
But still I think when others write to me,
Impartial minds can very easy see
When reading both, and weighing every line,
That other people's ink is quite as sour as mine.
You seem to think I meant to hurt your feeling,
So turned and gave me one confounded pealing.
To scold and brawl, I frankly must confess,
Tends but to make us love each other less;
For conscience sake then let us quit it all,
And so in future neither scold nor brawl.
'Twas not my wish to wound you too severe,
But show just how to me it did appear,
I thought your scheme was so exceeding wide
From anything the Scriptures had implied,
I felt so bad, I knew not what to write,
So called it *nonsense*, which well I thought I might.
But since I found it made you feel so bad,
I sometimes wish I never had.
But still if I had called it something better,
'Twould scarce been doing justice to your letter.
You think to make two agents only one,
Which I am pretty sure cannot be done;
Or if the Lord such wondrous power could wield,
Yet such a thing to us is not revealed.
A man may rummage all the Bible through,
And misconstrue it very badly too,
Yet cannot find enough to prove it true.
To show the Spirit of God and Christ are one,
I freely own you've very fairly done.
But sir, with me 'tis not about the Spirit
That God, and Christ and chrstians all inherit,
'Tis only for their persons I contend,
Which you assume both into one to blend,
Although the spirit of both is just the same,

And both are called by that most sacred name;
Yet they as persons surely must be two,
Or else the Bible cannot all be true.
'Tis often said and must not be denied,
That one is sitting at the other's side.
Who can believe that God himself could stand
Or sit exactly at his own right hand?
How could the Son unto his Father pray,
If there's but one, as you assume to say?
Such notions surely fill my heart with pain,
Clothing in mystery what of itself is plain.
Now if your scheme was true, it could not be denied
That God Almighty once was crucified,
Or else indeed I think you can't help seeing
That he who died for man was but a human being,
For that identity which you have signified,
Must been dissolved before the Savior died,
Or both together suffered on the tree,
A thing which I should think could never be.
I should not think you ever would maintain,
That God Almighty ever suffered pain,
Unless you do what I esteem much greater,
You underrate to nought but human nature.
To make you look ridiculous was not what I designed,
For such a thing I really think, came not into my mind.
If anything you said to me could make you so appear,
To think to lay it all to me, would be confounded queer.

THE DIVINITY OF CHRIST.

"What think ye of Christ, whose son is he? They say unto him the son of David. If then David in spirit call him Lord, how is he his son? And no one was able to answer him a word or ask him any more questions."

A great dispute on earth arose, and is in contest now,
They all agree there is a God, and fain would tell us how.
Canst thou by searching find out God? the question was of yore,
(Job 11: 6, 7.

But now they think they've found him out, besides a great deal more.
The question is about the Son, who died for sinful man,
One tries to tell us how it was, others dont like his plan;
One says there is a Trinity, which Bible never told,
And others say three offices the God of Heaven holds;
Another says you all are wrong, I've found a better plan,
I think the God of Heaven was identified with man.
And thus one scheme is brought to view, another put to flight,
As if the Bible they all knew had never told it right.
If I may use a language too the Bible has not given,
I'll give you my opinion now of Christ the Lord from Heaven.
He was that second Adam then, who anciently was made
A real quickening Spirit, as Paul the apostle said:—1 Cor 15: 45
Much better than the angels, the Scriptures plainly say,
As he has by inheritance much greater name than they, [Heb 1:4.
The brightness of his glory as was no other one,
God said I'll be his father now and he shall be my son, [Heb. 1:5.
So now the Father has a son and he must have a name,
My name is Lord, the Father says, and his shall be the same,
[Phillip. 2: 9, 10, 11.
Now if this sacred name he bears was by the Father given,
It is no wonder Paul declares he was the Lord from Heaven.
[1 Cor. 15: 47.
Being ordained God's minister before the world begun, [1 Pet. 1:20
Whatever then the Father did, he did it by his son;
[Heb. 1: 2. John 1: 3.
This spiritual person long had been ere Mary had her son,
He followed Israel through the sea when they from Egypt run;
They drank his Spirit and were refreshed, when almost tired and faint,
Just as he by his Spirit now refreshes every saint.
They all did eat that spiritual meat, being God's chosen flock,
And as they fled were richly fed by Christ their living rock.
[1 Cor. 10: 4.
And thus we see in early days the reign of grace begun,
Keeping in view what God did do he did it by his Son. [Eph. 3:9.
Though how he did it by his Son if none on earth can know,
The fact we must believe, because the Bible tells us so. [Heb. 1:2.
So ancient was this personage, bright Heaveu to adorn,
He was the first the Bible says of every creature born, [Col. 1:15.

The true and faithful witness to every land and nation,
The very first begining too of God's immense creation. [Rev. 3:14.
And when the time had rolled around God's promise to fulfil,
That heavenly messenger came down to do his Father's will;
The blood of beasts could not suffice, so sad was man's condition,
Unless some richer blood was shed there could be no remission.
Heb. 9: 22.
A holy body God prepared in holy Mary's womb,
That messenger now to receive as soon as he was come, [Heb 10:5.
Thus He became the active soul of Mary's holy boy,
And by his godly ministry has filled the world with joy.
Some say Christ had a human soul but I don't think it true,
For if he had 'twas ten to one he'd been a sinner too:
A human body sure he had, his soul was all divine,
Whatever other's thoughts may be such always has been mine.
But when I say he was divine, the Father is not meant,
The Son I think was all divine whom God the Father sent:
For if the Father was divine his son must be the same,
Just as a man's own son is man and bears that very name.
As soul and body constitute each one of Adam's race,
Just so one soul and body did the Messenger of Grace:
His body was of Abram's seed, his soul the son of God,
Just fit the nations now to rule as with an iron rod.
So noble was his parentage, above all men and things,
His name was written Lord of Lords and also King of Kings;
[Rev. 19: 16.
And when the time was drawing nigh he must resign his breath,
His soul is filled with sorrow now as even unto death;
Such was the doleful agony that seized his harmless soul,
[Luke 22: 44.
It pressed the blood through every pore which down his cheeks
did roll;
I ask was this Almighty God that bore this awful load?
I answer no, it can't be so, it was the Son of God.
I ask again, do you believe it was mere human nature?
I answer no, it can't be so, 'twas something vastly greater.
On him the sins of Adam's race, lay with such ponderous weight,
[Isaiah 53: 6.
No human soul could ever bear a burden half so great;
So anxious was his Father now lest he should fail at length,
A mighty angel swiftly sent, now to increase his strength,
[Luke 22: 43.

Such was his doleful agony, He prayed with all his power,
If possible to be released from that distressing hour. [Mat. 14:36.
The anguish here his soul endured, much greater sure must be,
Than all his human nature felt, when bleeding on the tree;
Although his burden was so great, his anguish so severe,
Yet not my will but thine be done, concluded all his prayer.
[Mark 14: 36.
To John and Peter now he says, Rise up, why sleep ye so?
My murderers are just at hand, I'm ready now to go;
I've borne the weight of Adam's guilt and all his sinful race,
[Isaiah 53: 6.
I've cried to God and found relief, my soul is now in peace.
I fear not now what men can do, with all their wicked strife,
With all their rage and malice too no man can take my life;
[John 10: 18.
Yet I will freely lay it down and suffer all the pain,
For I have power to lay it down and take it up again;
For this command my Father gives, and I must do his will,
I freely now will shed my blood his promise to fulfil.
Now to his cruel murderers himself he doth resign,
Just like a lamb to slaughter led, without the least repine; [Is. 53:7.
And when he bowed his head and died, and in the tomb was laid,
His soul went strait to Paradise, as to the thief he said. [Luke 23:43.
And when three days and nights were past, as he before had said,
His soul and body reunites and rises from the dead.
Full forty days on earth he stays, his victory to prove, [Acts 1:3.
And give instruction to his saints, and then he soars above.
The heavenly hosts already stand the victor now to greet,
And in their rapture all lay down their laurels at his feet;
Glory and praise they loudly sing be to the Lamb of God,
Who has been slain us to redeem by his most precious blood.
[Rev. 5: 9.
Full thirty years from home he's been where sin and malice burn,
But now he's conquered all his foes, we welcome his return.
And now he sits exalted, at his Father's own right hand,
To intercede for you and me, as all should understand.
Thus my opinion here you see of Jesus Christ the Lord,
And you may try it when you please by his inspired word;
And if I'm wrong pray tell me now, in what? and where? and how?

WM. STILLMAN.

LINES WRITTEN IN FANNY CLARK'S ALBUM.

Shall we, dear cousin Fanny, now have a friendly talk,
As if in Flora's garden taking a pleasant walk,
Amidst all beauteous flowers, breathing a rich perfume?
But what shall be the subject we rapturously assume?

Amidst ten thousand roses, friendship shall be our theme,
But stop, pray don't be crazy, 'tis nothing but a dream.
Is this a scriptural Album? then scriptural let it be,
But what about the Scriptures can William say to thee?

Should I attempt to tell you some things the Scriptures say,
Perhaps you'd quickly answer, I've read all that to-day.
Such answer would be pleasing, ah! pleasing quite, indeed!
And hope you'll still continue thus every day to read.

Should you at every leisure but take that book in hand,
'Twould give you quite a pleasure to read and understand;
'Twould keep you growing wiser and better day by day,
If you should still endeavor its precepts to obey.
If thus you should continue and I should do the same,
'Twould fix a friendship stronger than all the wreaths of fame.

AN ACROSTIC FOR SARAH GRUBER.

Some seek for honor, some for gold,
And others tease and fret and scold,
Run after every strange delusion,
And keep up one complete confusion.
Hard is the path such people find:
Give me a calm, contented mind,
Rejecting evil practice right,
Unruly passions put to flight,
Bring every thought on virtue's side,
Excluding selfishness and pride;
Remembering such a course as this,
Will end in pure and lasting bliss.

WRITTEN IN LOISA LANGWORTHY'S ALBUM.

Come now my dear Loisa, pray tell me what you meant,
That you this pretty Album a second time have sent?
When first it did approach me I knew not what to say,
And sure I feel no better prepared to write to-day.

If I should write but little in such a pretty book,
You scarcely can imagine how ill 'twould make it look;
Or if I write profusely, pray tell me what's the use?
Since I have not the language nor genius of the muse.

Again, pray tell me whether old men could ever find
A subject much delightful to any youthful mind;
If I should talk of friendship, pray would you not believe
I only meant to flatter; or what is worse deceive?

Or if I talk of science, so ignorant as I am,
To any one of learning 'twould only be a sham:
Then let me talk of wisdom, ah! that perhaps may do,
It is so very simple, 'tis fit for me or you.

Its very first beginning, is but to fear the Lord,
And making further progress, is searching of his word;
This is a subject truly adapted to the youth,
Then spare no pains Loisa, to love and learn the truth.

Such wisdom sure is better than houses full of gold,
'Twill make young people useful, and happy when they're old:
Seek for it as for treasure that's hid beneath the ground,
You have the surest promise by you it shall be found. W. S.

AN ACROSTIC FOR MARY A. BUFFINGTON.

My fortune hitherto has been,
Among the poorer class of men;
Riches immense I do not crave,
Yet would not be a tyrant's slave;
A moderate share of worldly treasure,

Be sure would yield me quite a pleasure.
Unbounded wealth would but prepare
For great anxiety and care;
Far greater pleasure one may find,
In an entire contented mind.
No rank of honor would I seek,
Give me a portion with the meek,
To joys above let me aspire,
O let my patience never tire;
Now with the man I dearly love,
We'll seek our wealth in Heaven above.

THE following singular piece of poetry was written by a Methodist minister living in West Jersey, in reply to one of the Seventh Day Baptist Sabbath Tracts, and was sent to me with a request for me to answer it in some of my style of poetry. I acknowledge it is so very weak it is not fit to be seen in public print, and I should not have given it a place here but for the purpose of enabling the reader to get a better understanding of the answer. The minister's name was Ezra Ffirth.

Year eighteen hundred 43,
My pen I take to write to thee;
April the 7th is the day,
I write these lines, to thee I say,
My compliments to thee I send
In token of a sincere friend,
And though we differ in our view,
Each may be right I say to you;
Each person can pursue his way,
To keep the first or seventh day.
My ideas, sir, I will explain
Concerning of the day you name;
The seventh day God did ordain
The Sabbath for the Jews is plain,
And gave his reasons for the same;
The world being finished I'll name,
Six days God made for us the world

And rested the seventh we are told.
In honor of creation plan,
The seventh day God did command
Should be for rest to all the Jews,
Of which your pamphlet gives the news.
Admitting this to be the case,
An argument thereon I'll base;
The world's creation shows great skill,
Redemption's plan far greater still,
For man was made the Sabbath day,
His God to honor in this way.
One seventh of his time to rest,
For man and beast God saw it best.
Then as this day was made for man
To honor God who fixt the plan,
To us of far superior worth
Whereby we gain the heavenly birth,
Should we not then his name revere
In honor of that name so dear;
And as this plan he did complete
Upon the first day of the week,
Which made the angels all to wonder,
When Christ burst Satan's plans asunder.
Thus for the human race of man
God he did form the gospel plan,
Created a new dispensation,
Which ought to meet our approbation;
The law for us Christ did fulfil,
That we might know and do his will;
For us, dear sir, the law is done,
By virtue of God's darling Son.
Read the twelvth chapter of Revelation
And the 1st verse for information;
There you will find the Gospel sun
Made for the garments of each one,
To raise mankind above the law,
To tread upon that moonlike straw,
The moon you know her light did borrow
From the bright sun each passing hour;
Now sir being favored by the sun
We have daylight for us to run,

And being raised above the moon
The seventh day I'll not keep soon,
But will return the book to thee
As striking at our liberty,
In binding us to keep the law,
Like ancient Jews which me doth awe.
The Apostles true they did enjoin
The moral law the Jews to bind;
The reason doth appear to be
To bring about their liberty;
For had the Apostle not enjoined
The moral law the Jews to bind,
Their prejudice had been so great,
The Gospel light again to hate.
Moses' great wisdom had in view
To bring them to God's worship true,
From idols for to worship God.
Recorded in the sacred word
He did permit more wives than one
For males to have beneath the sun:
But Christ explains this ancient art,
Says for the hardness of their heart
Moses permitted this to be
Till gospel light should make them see.
Now we who are of Gentile race
Are freed from law, are under grace,
But yet a day I mean to keep
Until the night of death I sleep,
In honor of the God of Heaven
Who has my sins, sir, all forgiven.
God gave his blessed Son to die
That we might live with him on high;
Then to honor Christ's dear name,
The day I keep, can you sir blame?
The apostles met on the first day
To honor Christ I here might say,
To preach and to expound his word,
Which information doth afford
Yea points out to us on this day
To worship God in public way.
One day, dear sir, out of the seven

We keep to fit us for bright heaven,
Our temporal business lay aside
And worship God, in him confide,
Yet every day we worship God
As is directed by his word;
This doctrine Methodists enjoin
Upon the church as you may find.
Thus saith the Lord, your book doth say
Proves we should keep the seventh day.
Will you please find for me my friend
Where women can this much pretend,
Thus saith the Lord you must commune?
Why then urge seventh day so soon?
Have Baptists now I say to you
Thus saith the Lord for all they do?
But as regards our favorite day
Actions speak loud, we should obey;
Christ for us did set the plan
Who died and rose for every man,
And the Apostles of the Lord,
Recorded in God's sacred word,
Loudly to us example show
Whereby the day we ought to know.
If Constantine did change the day,
The Apostles marked for him the way;
But, sir, before this Constantine
The first day it was kept we find.
Much more I might say sir to you,
But have not time, and so adieu:
Go on, my friend, and keep your day
And I will for you strive to pray,
But yet, sir, being under grace
I still must keep my proper place,
And walk uprightly every day
According to God's truth I say.
So now farewell respected friend,
An answer to this you may send;
At present I no more will say,
Until I write some other day.
My name, sir, from my native birth
You here may find is Ezra Ffirth.

THE following is a letter in reply to Isaac Titsworth, who sent me the above piece of poetry with a request for me to answer it:

DEAR BROTHER TITSWORTH:

Your letter timely came to hand,
By which I seem'd to understand
You wish to have a little spree
With some my bushwhack poetry.
Or else I don't know what you meant,
That such a thing to me you sent.
I'm not the man to undertake
An answer to such work to make;
It wants a bard that's been to school,
Or else indeed a natural fool;
And being right betwixt the two,
I thought for me it would not do;
Indeed I thought I would not try,
The man has got so monstrous high;
I cannot reach beyond the moon,
'Tis vain to try it very soon.
And so I gave the matter up,
'Till one night after I did sup,
And for the night had got to bed,
The subject run so in my head,
That for my life I could not sleep,
'Till almost I began to weep,
At length gave up that I must try,
Whether indeed I live or die.
That truth is of such vast import,
I'll try to give it some support.
So here you see what I have done,
And what a hazard I have run,
For when my reputation's gone
What have I to depend upon?
And when I look at what I've done,
It seems I'd only just begun.
The subject wants an abler pen
You know, than mine has ever been,
And since I've tried to do my best,
I leave you sir, to do the rest.
Now you may send it where you please,

If that will give you any ease,
But only cut the sheet in two,
So this come not to public view;
The other half is poor enough,
But this, they'd say is merely stuff,
Since poetry you seem to wish,
I thought I'd give you one full dish;
But what I've written is so poor,
I guess you'll not soon ask for more.

THE FIRST EPISTLE TO FFIRTH.

To Ezra Ffirth I now must write,
Although to me a stranger quite.

I hope you'll not think me unkind,
If I should try to help your mind.
In honest friendship now I say,
You still may keep your home-made day,
For what the Methodists have enjoined,
You're bound I suppose, to be resigned.
But how at last you will come out,
I must confess remains a doubt.
Though you declare your sins forgiven,
I am not sure you'll get to heaven;
You soar so high above the moon,
You mistake starlight for the sun;
Some glimmering star it is, you see,
And not the sun, it seems to me.
What grosser darkness can we find,
Than seems to hang upon your mind?
Your saying we may both be right,
Proves you as dark as Egypt's night;
For what on earth could give more strength
To infidelity full length,
Than christians differing thus so wide,
Each taking Bible for his guide?
Who then can wonder if they should
Conclude the Bible does no good,
It keeps the christians in a wrangle,
And gets the world in such a tangle,
We'd better heave it all away,
And let our reason bear the sway.

Then hope you'll see before 'tis long,
That you or we are direful wrong,
And lay your Methodist code aside,
And take the Bible for your guide.
You own God's wisdom drew the plan,
And made the Sabbath day for man,
But that you may yourself excuse,
You pack it all upon the Jews,
As if nobody else but they
Could need to rest, or preach or pray.
Yet read the Bible round and round,
And no such doctrine there is found;
For many more besides the Jews,
To worship God did not refuse.
Noah observed the seventh day,
And was a preacher too, they say;
Abimeleck did fear the Lord,
As is recorded in the word;
Laban and Jacob as they speak,
Knew that seven days compose a week.
Of course, we must conclude that they
Did both observe the seventh day.
Good Abraham did keep the law
Long 'fore the Jews Mount Sinai saw;
And thus you see it is not true,
That none but Jews the Sabbath knew;
That law being made in Paradise
Designed for all the human race.
Being renewed to the Jews,
Could not the Gentile world excuse.
In the New Testament, we see
Gentile and Jew did all agree,
As they went on their christian way,
They all alike kept seventh day. [Acts 13: 42 44. 17: 2
Yet you are bold enough to say 18: 4.
If Constantine did change the day,
The Apostles marked for him the way.
Nothing from truth can farther be,
Than that assertion seems to me.
In speaking of redemption plan
Which was prepared for every man,

You say that plan Christ did complete,
Upon the first day of the week.
Yet all that plan is not completed,
'Till Christ and church in heaven are seated;
Redemption though, was finished when
He bowed his head and said 'tis done.
There's not a man on earth that knows
What time exactly Christ arose.
It might be on the seventh day,
For anything the Scriptures say,
And stronger reasons for it too,
Than any such there is for you.
But if he rose upon the first,
As you and others seem to trust,
Pray tell me what has that to do
With holy law for us or you?
'Tis but a scheme of idle brains
To make us think God's law can change.
And when that cord of love was burst,
The door was opened for the worst;
Progressing on, at length they say
The law is wholly done away.
Yet others say it still doth bind,
But only changes with the times.
The seventh day God sanctified,
And there that sanction doth abide.
Who then that day doth secularize,
Doth God's authority despise.
Whatever pretext he may claim,
Even to revere the Savior's name,
'Tis but to do like old King Saul
When he did save the best of all,
And thus God's word he did despise
Under pretense of sacrifice;
Thinking therewith to please his God,
But so he sunk beneath his rod.
Now, my dear friend, what would you do
If it should turn out so with you?
As to example, now we'll see
If anything is there for me—
How the Apostles kept the day,

Which loudly speaks to us you say.
The most we find they did or said,
They met one night to break the bread,
When Paul did preach till break of day
And first day morning went his way,
Which plainly shows he did not keep
For Sabbath first day of the week.
In this if you can prove we wrong,
'Tis more than all the world has done.
No other instance can be found
In all the sacred writings round,
Where christians met to preach and pray
On your pretended Sabbath day.
Then where are those examples, Sir,
Which seem your spirit so to stir,
As if you thought they spoke as loud
As Sinai's fiery thunder cloud?
You now must see you're quite aground,
Since such example cant be found,
And you can never make it out
Unless you twist it all about,
And teach for doctrine all around
What in the Bible can't be found.
Though you've been taught it from your youth,
You'll find at length 'tis not the truth.
But what you say about the law
I think caps all I ever saw,
For if the law is done away
As you so boldly seem to say,
We have no rule by which to tell
Whether we're bound for Heaven or Hell.
Perhaps you'll say repent of sin,
But pray sir let me say again,
If by the law we are not bound
No sin on earth can there be found.
'Tis by the law and that alone
By which Paul said our sins are known,
For even lust he could not know
Except the law had told him so.
St. John did say and clearly saw
All they who sin transgress the law;

St. James likewise the same has shown,
And says who keeps them all but one,
If in that one he doth offend
By all the law he is condemned.
By his next words 'tis clearly shown
He meant the ten commands alone;
Of these our Lord himself did say
Not one of them shall pass away.
Whoever one of these shall break,
The curse must follow, no mistake.
Yet after all you have the fun
To say the law for us is done,
Thinking thereby yourself to ease,
So now may do just what you please;
You say Christ kept it all for you,
So now you've nothing else to do
But worship God and break his law;
Sure this beats all I ever saw.
Thus from the law I plainly see,
You mean to have your liberty;
And since that book gives this a lick,
You'll send it back, sir, very quick.
The law is holy, just and good,
If Paul the subject understood,
But you compare this holy law
To some poor worthless moonlike straw.
To what you quote from Revelation,
I think you've put bad explanation.
It seems you this conclusion draw,
The moon there represents the law,
Which you will notice is not true
If you should read the chapter through;
Especially the closing verse
Most clearly shows quite the reverse:
Unless you think that God's command
And law in opposition stand.
Sure I should think that God's command
Is law to all who understand:
By the construction there you've put,
You think the law is under foot;
Which sure must be as bad mistake

As almost any one could make.
None, sir, can be above the law,
Unless 'twas kept without a flaw,
For cursed, sir, is every one
Who doth it not nor hath it done.
And since by all 'tis broke so bad,
Salvation by it can't be had;
Yet when through Christ we pardon find,
It must be written on the mind:
Though from the curse we're then set free,
From obligation cannot be.
When brought from darkness into light,
The law becomes the soul's delight;
Like saints of old, O Lord they say,
Thy law I love both night and day.
Those saints of old they were not all,
For just so said good old Saint Paul.
This is the covenant of grace
Prepared for all the human race,
As God by Jeremiah spake,
Then a new covenant I'll make,
And this new covenant I'll impart,
Shall be my law upon the heart.
'Tis not enough to know the letter,
In heart and life it is far better;
The letter one may keep we know
So as to make a pompous show,
And yet in heart as wicked be
As any boasting Pharisee.
Who in this covenant has a part,
Must have this law within his heart;
Like holy David keep and love it,
Nor vainly think himself above it.
Then what conclusion must we draw
Of him whose soul is filled with awe,
When only telling him the news
That he is bound as much as Jews?
Perhaps the cause may chiefly be
Its worth and beauty you dont see.
Mere Jewish types we all agree
Are done away to you and me.

But yet the ten commands doth bind
Every soul of human kind;
At least all those who have the law
Shall be judged by it, as Paul saw. [Rom. 2: 12.
This law I love in every part,
It is so twined about my heart
It grieves my soul from day to day
To hear them talk its done away,
Or hold them binding all but one
And say the fourth for us is done,
No matter what if all agree,
It might as well the sixth day be:
And many more such pleas they use,
That so they may themselves excuse,
Not being convenient to obey
Exactly what the Lord doth say.
He said the seventh he did rest,
The same he sanctified and blest.
Who now is he who dare to say
He's pleased with some other day?
Presumptuous surely he must be,
Who thinks to alter God's decree.
Perhaps you'll think me too severe,
But sir, it will not do to spare;
The church has withered long enough
In such a cloud of wretched stuff;
'Tis time for us to cry aloud
And strive to break this awful cloud
Which Zion's beauty doth destroy,
And God's dear children much annoy.
The Church is in complete distraction,
Brought on by such confused action,
Produced by Daniel's little horn,
And so the Church is brought to scorn.
Come all who think you love the Lord,
Begin anew to search his word—
Fling all our false traditions by.
For reformation let us try,
And take God's word just as it stands
And keep at least his ten commands;
That so God's children may be one,

And all such wretched work be done.
Who knows but God will pity take
And spare the Church for Jesus' sake?
God's church was once cut off in chief,
Because of their sad unbelief.
Now let us fear, St. Paul did say,
Lest we should fall as bad as they. [Rom. 11: 20
Now if my name you wish to hear,
'Twas William Stillman seventy year,
And now six more upon the top,
So now perhaps I'd better stop.
Now in conclusion let me say,
Let us for one another pray
That all our wrongs may be forgiven,
That we at last may meet in Heaven.
If here I never see your face
I'd like to meet you in that place,
And shake the friendly hand above,
And say, thy law O Lord we love. Amen.

WM. STILLM

ACROSTIC FOR NANCY LANPHEAR.

Not earth with all its glittering toys
Affords us true, substantial joys,
Nor all the gems that princes wear
Can calm the soul when death is near;
Yet lo! a remedy is fonnd!
Let mortals dwell upon the sound;
A Saviour died us to redeem,
Now love and praise shall be my theme.
Put off all selfishness and pride,
He then will keep me near his side;
Exalted thus I need not fear
A thousand dismal dangers here:
Resign my breath and sweetly sing,
Oh! monster Death, where is thy sting?

THE SECOND EPISTLE TO FFIRTH.

Wilt thou be angry, stranger friend,
If I a few more lines should send?
When I did write to you before
I would have written something more,
But thought perhaps it might be wrong
To make my first address too long,
But what I've said let you digest
Before I tell you all the rest.
Some things that you did signify,
I thought might well have some reply;
What you about that book have said
Which you it seems had lately read.
Thus saith the Lord, that book did say
Proves we should keep the seventh day.
But still, thus saith the Lord, with you
Doth not suffice to make it true;
But what the Methodists have enjoined
Completely satisfies your mind.
To make all smooth as you desire,
About the women you enquire,
Have women and the Baptists too
Thus saith the Lord for all they do?
As though you thought if women do
Some things God never told them to,
And Baptists likewise do the same,
Then surely you cant be to blame
If you transgress his plain command.
Such logic I don't understand.
What women or the Baptist's do,
Pray tell what is that you do?
Is not your business to obey,
Whatever God doth plainly say?
Let others do what e're they will,
Like Joshua should serve him still.
'Twould seem you hold, thus saith the Lord,
No more than pope's or bishop's word;
Your words such idea doth convey,

Be that your meaning yea or nay.
It must be so unless you say
We've not God's word for seventh day,
And that I think you dare not do
If you have read your Bible through,
For many first day people know
The Scriptures do most plainly show
The seventh is the sabbath day,
Yet are not willing to obey.
It goes so hard against the grain,
They hope the Lord will not complain,
At least he'll not send me to Hell
If I keep Sunday pretty well;
I'll make it up some other way,
But pray do let me keep first day:
Who keep the seventh are so few,
It seems to me 'twill never do;
I'll serve the Lord with all my might,
Do anything besides that's right,
I'll go exhort and preach and pray,
But only let me keep first day;
I think I can do much more good
Than otherwise I ever could,
If God would let me disobey
That law about the seventh day.
It makes no odds as I can see,
If one is kept as't ought to be;
And now the prospect looks so bright,
I think I'll risk it, wrong or right.
And oh! how happy now I be,
Since God I think has heard my plea,
And gave me up first day to keep,
I love him so, can hardly sleep.
Now I can learn to preach say they,
Since God will let me keep first day;
Now I shall get a full supply
Of food and raiment till I die.
The first day folks do always pay
Their preachers very well they say,
But if I kept the seventh day
Should have to work as hard as they.

The seventh day folks are all so poor
They'd let me beg from door,
Or else to labor I must go,
And that is rather tough you know.
Indeed I should feel wretched small
If caught at work like old Saint Paul;
In fact from youth I did not love it
And now I hope I've got above it,
The Lord has been so very kind,
The first day folks I now have joined.
Now did not Balaam do just so
When God had told him not to go?
His heart being fixed on Balak's gold,
Was not content with what was told,
But off he goes again to pray,
Till God has told him yes you may,
Then took his ass and off did ride,
Thinking the Lord was on his side.
But e'er he'd answered Balak's call,
His foot was crushed against the wall.
This story you so often read,
To tell the rest I have no need;
Thus much I think might well suffice
To show us what great danger lies,
Whene'er we choose a way that goes
Contrary to what Scripture shows.
All this go through I dont pretend
Has been the case with you my friend,
But thought perhaps 'twould not be wrong
To tell how other's get along;
Some admonition it might be
To you, dear sir, as well as me,
That we choose not some other way
Than what the Scriptures plainly say.
But as regards the seventh day,
No other does the Bible say
Should be observed a day of rest,
No other sactified and blest.
Why then should foolish man refuse
To keep the day his maker chose?
Acquire an everlasting curse,
Like Balaam, nay who knows but worse?

HOLY TIME.—A SONNET.

BY WM. LLOYD GARRISON.

O Thou by whom eternal life is given,
Through Jesus Christ thy well beloved Son,
As is thy will obeyed by all in Heaven,
So let it now by all on earth be done.
Not by the observance of one day in seven
As holy time, but of all days as one;
The soul set free, all legal fetters riven,
Vanished the law, the reign of grace begun,
Dear is the christain sabbath to my heart.
Bound by no forms, from times and seasons free,
The whole of life absorbing not a part,
Perpetual rest and perfect liberty.
Who keeps not this steers by a Jewish chart,
And sails in peril on a storm-tossed sea.

Boston, Nov. 1, 1841.

HOLY TIME.

COMPOSED ON READING THE ABOVE SONNET.

O Thou! by whom eternal life is given,
Through Jesus Christ thy well beloved Son,
As is thy law obeyed by all in Heaven,
So let it now by all on earth be done.
Amen and Amen.

When man was made, though innocent and free,
He soon must know he could not idle be,
God placed him in a garden, to him his work assigned,
To dress and keep it growing with fruits of every kind.
Although his work was easy, and all his labor blest,
His bliss was not completed without a day of rest;
So God reserved the seventh day, as is by Scripture show
By which all future ages, his government might own.
So needful for all people, as he in wisdom saw,
He afterwards engraved it, amidst the moral law;
Though men are disobedient, and from his law decline,

To all his faithful children, he gives it as a sign.
Thy holy Sabbath day oh Lord we love,
Sure 'tis the sweetest day of all the seven;
It brings to view that holy rest above,
When all thy happy saints shall meet in heaven.
To meet thy saints on this thy holy day,
To hear thy word, thy face and favor seek,
Revives the heart and thus prepares the way,
To love and serve our maker all the week.
Thus adding week to week, until our race is run,
Makes out exactly all our days as one.
Against one evil practice, we solemnly protest,
'Tis serving God one day in the week, the Devil all the rest.
Though sailing here in peril upon a storm tossed sea,
Safe in the happy haven we hope at length to be.
Some think the royal law is too severe,
And wish to find some easier course to steer;
At length conclude that love is all we need,
Rule out the law and put love in its stead;
Quite seeming to forget true love inspires,
In all our works just what the law requires.
Their rule amounts to this, if right I understand it,
We'll do his work from love, but must not be commanded;
The moment he commands us, we are bound in legal fetters,
To love without a law would seem to us much better.
If then I be a father where is my honor gone, [Mal 1:6.
My children say they love me, but all my laws disown.
To think to love the Lord and hate his law,
Is such a rule as Christ did never draw.
For he that saith I love him, yet doth not obey [1 John 5:3.
His plain commands, the Scriptures truly say
He doth but lie, or badly is deceived.
This is the fact, if John must be believed,
This is the love of God he yet again did say,
All his commandments strictly to obey.
If nothing grievous in those ten we find [Psalm 19:16.
They're sweet as honey to the christian mind.
To think we're ruled by love in such a way
As frees from obligation to obey
Whatever rites and forms his word makes known,
Is rating his great wisdom quite below our own.

Those merely Jewish types we readily agree
Christ took away, nailing them to his tree,
Contrary and against us Paul did plainly say,
Which can't be said of resting every seventh day.
There is a law it cannot be denied,
Our Savior said forever must abide.
One jot thereof shall never pass away,
Till heaven and earth shall pass the burning day.
What this law was most christians understand,
Could be no other than the ten commands.
For none of these will good men disobey,
Excepting that about the seventh day.
But when God says the seventh, and men say 'tis the fi
Of all bold contradictions, who can conceive a worse?
Sure 'twould be such a novel as no man ever saw,
A king over all his subjects, to reign without a law.
Concluding this whole matter if Scripture all is true,
Fear God, keep his commandments is all we have to do.
For works of every nature with every secret thing,
Whether they're good or evil, God will to judgment brin
[Eccl 12

WM. STILLM.

WRITTEN FOR HAZARD CRANDALL, IN REPLY T LETTER TO ELDER STILLMAN.

MR. C: I have lately seen in public print a commu of yours, said to be addressed to Elder Matthew Stillman, in you express your great disapprobation and strong dis discourse that he preached on the 13th of October. Yo plain that he very sadly abused the assembly, and you particular. You say that he said "that the devil said the not surely die, and his heralds are now busily employed suading mankind to believe the same damnable heresy;' see not why you should think yourself so much abused b *expressions* unless you consider yourself one of the devi *alds; for* surely his shot was levelled at no other. It does

pear that he called names or characters; but you seem to think he must have meant Universalists, and I see no reason why you should think so unless you thought the charge properly belonged to that class of men. But your complaint is that he should offer so much abuse and bring no Scripture to prove it.

I thought it queer enough that a man should be required to bring Scripture to prove what the Devil's heralds are doing now, eighteen hundred years after the Scriptures were written. I do not perceive that you find any other fault with that awful discourse, except that you think he did very wrong in signifying that wicked men were in danger of eternal misery. If you dislike that you must also dislike the preaching of Jesus, unless you can prove that there is no misery in damnation, for he did positively declare that men of a particular character were in danger of èternal damnation; and I should think it very imprudent for you to find fault with the preaching of your only Savior.

You next, after quoting another portion of that sermon and acquiescing in the truth and correctness of it, seem to fall into a lengthy strain of reasoning, in which you lay down a number of positive assertions for truth, without a single passage of Scripture in their support, seeming just then to have forgotten your own maxim, "that assertions however positive, will never convince a reflecting mind, but are the dernier resort of those who have nothing better to offer." To be sure you are not much to be blamed for bringing no Scripture to prove those assertions, since there is none in the Bible that would answer that purpose. But surely I should think that one that professes as you do, i. e., to believe as firmly in the Bible as do the Sabbatarians, whom you acknowledge have no other creed than the Bible, I say I should think such an one ought to be a little more careful how they lay down bare assertions for religious principles, which have no color of Scripture support.

But, say you, what are those assertions that you allude to?—Why, sir, after anticipating some objections that you thought might be raised against you, you then say "If any man is rendered endlessly miserable in consequence of his agency, that that agency was given him for the very purpose of making him so." These, sir, I think are very bold assertions, seeing they stand in so close connection with the character of our most good and merciful Creator. Where, I ask, is your Scripture for assertions like these? Surely you ought to be certain that no one will be eter-

nally miserable before you venture to use such expressions as these,— for if your doctrine should finally fail of being true, (which many believe it will), you have to remember that you have charged God foolishly. Yes, you have charged him with giving man his agency for the very purpose of making him eternally miserable; and how you would at last account for such unprovoked folly I know not; and instead of proving your assertion by Scripture, you attempt to prove it by comparing it to your giving your little son a pistol, knowing that if you let him have it he would kill himself with it, but you charge him not to hurt himself with it, but you know he will kill himself with it if you let him have it. Then, you ask, is it not clearly manifested that you intended the death of the child, and that you gave it to him for that very purpose? And then to place the matter beyond all contradiction you lay down another Scriptureless assertion, and say, "admit that God is infinite in knowledge, and if agency renders any man ceaselessly miserable, it must be admitted that so God intended it," which is just as much as to say that whatever God knew relative to man before man was made, he also intended should be just so, and that he did absolutely and eternally foreknow whatsoever comes to pass in time or in eternity.

Now if all this is true, the conclusion is unavoidable, that all the conduct of men through all ages has been exactly what God intended it should be, and consequently that no such thing as sin ever existed; for surely it could be no sin to do the will of God, i. e., just what he eternally intended we should do; and of course that our Bible is the greatest piece of sophistry and deception that was ever suffered to exist. Such I perceive is the very foundation of your mighty fabric of Universalism, which you say you intend to build up in spite of the scoffs of the laity, or the denunciations of the clergy. But you seem to think that in rearing this mighty fabric you will have to confront orthodoxy, and war against spiritual wickedness in high places. What you meant by the latter I am rather at a loss; but as to orthodoxy, if I am not very much mistaken, the greater part of christians claiming that title, build their system on the same foundation with yourself, viz: that silly, narrow, superstitious, and may I not say presumptuous notion, of measuring and comprehending infinity.— So I should not think you need to quarrel much with them, for you and they both say that God eternally foreknew whatsoever *comes to* pass, and that whatever he foreknew he also intended.

The only difference between them and you is simply this, viz: they think he foreknew that a part of Adam's race would be eternally miserable; but you guess he foreknew that all would be saved. Neither your system or theirs (if I understand them) allow that the agency of man has any connection with the affair: and you to make your building a little more secure, add another unscriptural assertion; you say "if God has ever been disappointed his infinity is destroyed, and all our confidence in his promises." I should think you must know the exact length and breadth, and all that pertains to infinity, before you could tell correctly how much it would take to destroy it; but you say his being only once disappointed destroys the whole of it. O! how amazing wise a man must be to know so much about infinity. I wish to know how you found out all these wonderful things, seeing the Bible has not revealed it. How came you to know that God knew all at once all that he ever could know? The Calvinists tell us that he could not have known all this if he had not first determined that it should be so at all events; and you say therefore he cannot be disappointed. Now we know that the Bible tells us no such thing. How then could you know but that he might have known eternally that he might be disappointed, especially if he was infinite in knowledge? Why! I guess you don't realize how amazing broad infinity is. Why it is high as heaven; what canst thou know? It is longer than the earth, and broader than the sea.

But you seem to think you have come so near finding out the Almighty to perfection, that you say you have at least discovered that not one thing could ever be added to his eternal knowledge. Now we should be apt to think one of Adam's race almost a natural fool if he was incapable of having anything added to the stock of his knowledge, and I query whether you have not represented the Almighty as being in the same predicament. But perhaps by this time you will begin to say, "why the man is a fool; he denies the foreknowledge of God." I answer I believe he foreknew all that the Bible ever said he did; and all that you believe he foreknew more than that you believe entirely without evidence. The Bible nowhere signifies that God knew from all eternity all that he ever could know, and it appears to me that I have a much more exalted opinion of the capacity of God, than to think he knew all at once all that he ever could know; and I think the Scriptures strongly favor my views of the subject.

The Scriptures tell us (while speaking of the wisdom of God),

F' I wisdom dwell with prudence, and find out knowledge of witty inventions." Prov. 8: 12. But you say "God with all his wisdom cannot find out one single thing more than he knew eternally." Now if what you say was true, it would seem to me that the Almighty has been all this while laboring under very unpleasant circumstances. But how so?—perhaps you will ask. Why, sir it would somehow seem to me that it would be rather an unpleasant situation for him to be in, who possesses power sufficient to create worlds and dash them into nonentity at his pleasure, to be confined to one certain course of conduct which by chance or some other way he happened at first to foreknow, and if he or any of his creatures should happen to deviate a single hair from that particular course, his infinity (you say) is destroyed, and all our confidence in his promises; and thus he would be totally incapable of devising or suggesting anything new, and thus it would seem that he could not make and send forth a free agent into the world without endangering his infinity; for if such agent was let loose upon earth unrestrained by omnipotence, and such agent should suggest or do anything that never came into the mind of God, then his infinity would be destroyed; and thus according to your plan there never was a free agent in the universe, for in that case even the Almighty himself could not be a free agent, because he has been everlastingly bound by eternal necessity to do just what he happened to foreknow, and nothing else. And if it did so happen that he eternally foreknew that some of Adam's race would be eternally miserable, it would be out of his power to prevent it without destroying his infinity.

Such doctrine as this appears to me to approach so near to downright atheism, that to me it looks monstrous. The Calvinists say they believe the doctrine of predestination and unconditional election, because they cannot think that an all-wise being would act without a plan, and these very expressions seem to me to overthrow the doctrine that God eternally pre-ordained whatsoever comes to pass, as they say he did; for if God ever devised a plan, it must have been done somewhere within the time of his own existence, and consequently not as ancient as himself, and therefore could not be eternal. Again they say "that God foreknew from all eternity whatsoever comes to pass, but all this they say he could not have known if he had not first decreed it." Now if such knowledge was eternal and he could not have known *it unless he had* first decreed it, then it must needs be that his de-

crees were made some little time before eternity began. I mention these things merely to bring to view what a labyrinth of inconsistency and absurdity people are plunged into whenever they undertake to tell us so much more about God than the Bible ever told; and surely the Bible never told us one word about God's foreknowing or foreordaining whatsoever comes to pass.

You say you believe in the unbounded benevolence of Deity, and think it would be very unjust in him to bring from nonentity a being that might be eternally miserable in consequence of his agency. But pray tell me what could he do in case that he eternally knew it would be so, and after he had once known it he could not possibly avoid it without destroying his infinity; would he not be in a very unpleasant situation in such a case as that? Surely I should think instead of calling him unjust and cruel, you ought rather from the bottom of your heart to pity him, seeing he could not avoid it, because he could not help foreknowing it if he was infinite. I assure you sir, that I have a much more exalted opinion of the Creator of the universe, than to believe he was ever caught in such a box as that; and I should think it more justifiable in us to believe he never foreknew anything at all than it would to believe that whatsoever he foreknew he also intended.

For my own part, I believe the allwise Creator is capable of foreknowing whatever he chooses to foreknow, and that too at any time he pleases. I do not believe that he ever was under the necessity of knowing eternally all that he could know, for that would make him a necessary agent, if any agent at all; and surely such a doctrine as that seems to me more like atheism than it does like christianity; for if he foreknew whatsoever comes to pass, it would seem that he might have known it by chance, or else by an act of omnipotent agency; and if it was by an act of agency it seems that such act could not have been quite coeval with his existence, because he must exist before he could act, consequently it could not have been eternal as they say it was. But if the knowledge of all this catalogue of events was not acquired by an act of his agency; then it would seem that it must have been by chance; and that seems to me just like atheism: that is, whatever he happened by chance to know—so it was, and so it must be, as all things come by chance.

But after all my reasoning on the subject (and I don't know but that I have reasoned as reasonably as anybody could on a subject so sublime, so intricate and so obscure as this), I say that after

all, I am ready and willing to acknowledge that I cannot comprehend infinity. Neither do I believe that you can comprehend it; although you have attempted to tell us how it must be with God, if he is infinite. And who in creation ever before thought of such a thing as that of measuring infinity with a little boy and a pistol? the force of which you say we cannot but see. But I should think that an agent of infinite knowledge, power and wisdom, might be capable of devising new schemes and creating new systems, any time at his own option, such as he never before thought of. The idea of an all wise agent knowing all at once that it ever could know, seems to me is too extremely contracted; and I think we had better content ourselves with just what the Bible tells us. When we look into the Bible do we there find the Almighty represented as having all the affairs and events in regard to the condition and conduct of men absolutely and unavoidably fixed, by the effect of eternal decrees or eternal foreknowledge? Most surely, any one who has been conversant with the Scriptures, cannot but see that the case is far, very far otherwise. Why is it then that I hear so much about his foreknowing everything, and that he could not have known if he had not first decreed it? I should think that an infinite free agent could make a real free agent that would be capable of obeying or disobeying his law, at his own option and free choice, just exactly as our Bible represents the case to be.

I am aware however, that the Calvinists after telling us that all things are unalterably fixed by an eternal decree of God Almighty, so that nothing can transpire but in exact accordance with those eternal decrees; yet they pretend to maintain that man is a free agent, and acts in all things as his own free will and choice may dictate: than which a more glaring absurdity, and palpable contradiction cannot be conceived, unless it is a fact that omnipotence is constantly employed in guiding the will of man into a course that will correspond with his decrees, by an irresistible influence not known or perceived by the creature; so that the man seems to himself to act freely and voluntarily, not knowing that his will is all this while forced by an irresistible impulse of the spirit of God; (for this impulse must be irresistible, otherwise the man might resist it, and act now and then contrary to the decree of God; and that you know would frustrate his purpose) and *although the man* knows that he is transgressing the law of God,

and feels confounded guilty, not knowing that God somehow secretly was forcing him to do so.

Now if the man should by any means find out that his Maker had served him such a trick as that, I should not wonder if he was mad enough with him to kill him, and destroy his whole kingdom. Yet all this is the unavoidable inference to be drawn from the doctrine of predestination, if it was true. As to foreknowledge, I have no doubt that God is capable of finding out and foreknowing that man would do many things that he never intended he should do; but that he did absolutely forcknow all that man would do, I think is utterly contrary to Scripture. I was taught in my childhood, that God eternally foreknew all things, and had no thought of disputing it; and if I was asked the question if I believed that God foreknew all things, I readily answered yes, until by reading the Bible I got so badly choked down, that I dared no longer answer that question in the affirmative, and to answer in the negative was so unpopular that I was actually afraid to say no, not knowing but the people would stone me,

At length however I acquired fortitude enough to tell them that I did not know whether he did or not. At last I told them that if he did really foreknow every thing, then there was a good deal of the Bible that I could see no kind of sense in. Now I will mention some few of those passages that I allude to. The first I will mention is Genesis 6: 5 6: "and God saw that the wickedness of man was great in the earth, and that every thought of his heart was only evil continually, and it repented the Lord that he had made man on the earth, and it grieved him at his heart, and the Lord said I will destroy man whom I have created for it repenteth me that I have made them." Now if such language as this does not mean and plainly express that God was disappointed at the conduct of man, and that men had behaved worse than he expected, and that he was susceptible of grief and sorrow when thus disappointed; I must confess I have not sagacity enough to see that it has any meaning at all; and yet I cannot believe that his infinity is destroyed. Now unless some method can be invented to change the sense of this passage from its most plain and natural import into something entirely different from anything therein expressed, most certainly your hypothesis on which your whole system is founded must eventually fall, I am aware however, that men in these days, have become extremely exquisite in making discoveries.

Again, Gen. 18: 20, 21, "and the Lord said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which is come up unto me, and if not I will know." Now I think no man will deny that the plain import of this passage is, that although the Lord knew that the people of Sodom had become very wicked, but that he did not know so exactly as he intended to know about it. But one perhaps will say, as I have heard it said, that passages like this must not be understood to mean what they say, but merely spoken to the capacity of men, but I cannot see how they can be to the capacity of man, if in fact they do not mean what they say. But again Exo. 32: 9, "and the Lord said unto Moses, I have seen this people that it is a stiff-necked people, now therefore let me alone that my wrath may wax hot against them, and that I may consume them, and I will make of thee a great Nation." Now I ask if any man can suppose that God was not only in jesting when he spoke this, knowing at the same time, and having known from all eternity that he would not then and there consume them. From what followed, it is very evident that Moses thought the Lord was in earnest about it, and I verily believe that Moses was in the right of it, and that he had a more perfect understanding of the character of God thanthe generality of our modern ministers. He no doubt had the same view of the character of God as had the Apostle James, when he said the effectual fervent prayer of a righteous man availeth much: for Moses with all his might besought the Lord to turn away from his fierce wrath, making up of some of the most striking and powerful arguments to dissuade him from his purpose, beseeching him to turn away from his fierce wrath, and repent of the evil that he had determined against his people, and in the 14th verse we are told that the Lord did repent of the evil that he thought to do his people.

Paul said, Rom. 15: 4, "What was written aforetime was written for our learning." And what are we to learn from this passage. Do we thereby learn that all things are so immoveably fixed in the mind of God by eternal decrees, or eternal foreknowledge that he cannot be dissuaded from his purpose by the intreaties of good men in any case whatever? Surely not. Are we to understand *by this* text that he meant to deceive Moses, and make him think *that he intended* to do what he knew he would not do, merely for *the purpose* of diverting himself with the anxiety that he expected

Moses would be in, under such a circumstance? God forbid. Are we to understand that he threatened to do what he eternally knew he would not do? Should we draw this conclusion, to make the best of it, we must also conclude that this one point of his foreknowledge had just then slipped his mind. Alas! what kind of a character should we thus fix upon the Lord our maker! What then shall we do with this passage?—for it is not one of minor importance. The very circumstances that gave rise to these words of the Almighty, clearly show that they were recorded for the very purpose of teaching us the true character of God; and surely if we are to learn anything from this passage, we must learn just what the plain import of the language teaches. And what is that? Why it is this, viz: that the Lord did intend at that time to destroy that rebellious race, and make of Moses a great nation, agreeable to the promise made to Abraham; and that he was so intent on that thing that he requested Moses, who had been in the habit of interceding for that people, now to let him alone that he might consume them; and we are told in Psalm 106: 23, that he said he would destroy them had not Moses stood before him in the breach, to turn away his wrath lest he should destroy them.

Are we to believe then, that the Lord knew all this while that he would not destroy that people at that time? For myself I am not able to believe that he did. To say he did, appears to me to fix an indelible stigma on his character for using so much deceit. Who then can blame me for believing that how much soever he might foreknow, here was one thing come to pass that he did not —even that of sparing that people through the intercession of Moses his servant. But again, Jer. 32: 35, the Lord said of the children of Israel, "they have built the high places of Baal which is in the valley of the Son of Hinnom, to cause their sons and their daughthes to pass through the fire to Molech, which I commanded them not; neither came it into my mind that they should do this abomination." Here then is one thing that never had come into the mind of God; and I know not how to believe that he foreknew a thing that never came into his mind. There are many other passages which convey the same idea as those already mentioned. Indeed, it seems to me that the Bible is quite full of such as go to show that the doctrine that all things were eternally decreed or eternally foreknown, is not true; and there is not one that signifies they are true. I should not think it necessary to dwell so much on this point, if it

were not that this notion of eternal decrees and eternal foreknowledge makes so many Universalists; and if I could be made to believe those doctrines as the Calvinists teach them, I should in all probability very soon be a Universalist myself; and nothing seems more likely than that I should next be a deist, and very soon from that to an atheist; for such I think would be the natural consequences to follow.

But you perhaps will say that I have represented the Almighty to be a changable being. Well, if I have, you must lay all the fault to the Bible, and not to me; for I have taken it entirely from the Bible, and not from the tradition of my fathers or ministers; for I was taught by them from my infancy to believe that God eternally foreknew all things; and I was also taught that there is a vast difference between foreknowledge and predestination—which still I firmly believe to be the case. But when I came to read the Bible for myself, I thought I found it represented in many passages that he did not foreknow every event, although I do believe that he is capable of looking into futurity, and foreseeing whatever he chooses to foresee or foreknow, and that too at any time he pleases. Otherwise how could he be infinite in all his attributes?

Now having shown (according to the best of my ability), the impropriety of your unscriptural assertions, I will now make some remarks on some of the improprieties and inconsistencies of some of the subsequent parts of your letter. But when I look it over they appear to me so numerous that I am at a loss how to begin and where to end. Justice, however, seems to require that I should hint at some of them; and 1st you say you often hear in Elder Stillman's preaching much of hell as a place of interminable misery. You then say the word is used just twelve times in the New Testament; that it is used eleven times by our Lord, and by James once. You further say you have often thought strange that the Apostles in all their preaching have never used this word, (this once excepted) if they believed as many preachers now do; that is in future punishment, and that you cannot account for such unpardonable negligence in this respect.

Thus you would insinuate into the minds of the credulous that Paul did not believe in future punishment, because he did not use the word hell; as if you thought future punishment could not be identified by any other words. It would seem then, that if *Paul had* used the word hell about a dozen times, it must then be

admitted that he believed in future punishment; and then he might have escaped the charge of unpardonable negligence and downright idiocy. You admit however, that Christ in his preaching used that word eleven times; and having Christ on our side we are sure of the victory, whatever use you may make of Paul's preaching. I confess I am astonished to see men of apparent good sense resort to such measures. Will you presume to say that Paul did not believe what Christ preached, because he did not use the same words to express it? And if you do not presume this, to what purpose I ask have you made use of such arguments, unless it is to confuse and allure the minds of the simple?

But again you say, "Paul, a successful preacher, persuaded men to be reconciled to God by his tender mercies, leaving hell torments to be made use of by his much wiser successors in the ministry." This last sentence seems to me to be a sneer upon the present ministers; particularly on Elder Stillman, because he preaches hell and damnation. But I ask, do you not perceive that you at the same time reflect as much contempt on Christ as you do on Elder Stillman? For I think surely, you are not ignorant that in Christ's preaching as recorded in the New Testament, there is as great a proportion of hell torments exhibited as there is in Elder Stillman's preaching generally. I do not recollect that I ever heard Elder Stillman preach hell torments in any stronger terms than to tell sinners they were in danger of eternal damnation; that it was better for them to enter into life halt or maimed, rather than having two hands or two feet to be cast into hell, into the fire that never shall be quenched. That they shall be cast into a furnace of fire, where there shall be weeping and gnashing of teeth; that they shall not come out hence till they have paid the very last mite; that they shall not see life, but the wrath of God abideth on them; and, O! generation of vipers, how can ye escape the damnation of hell? I say I do not recollect that I ever heard Elder Stillman preach hell and damnation in any stronger terms than these; and yet all these are the very words of Christ himself.

And now I ask, is it not an abuse on Elder Stillman to cast contempt on him for using the very same language in his preaching that Christ did in his, and then call on him to devise some way to clear Paul from the charge of downright idiocy because he did not use the very same words. I see not but you might as well have called on him to devise some way to clear Christ from the charge

of downright idiocy, because he preached the heart rending doctrine of hell fire and damnation: since Paul did not use the word hell once in all his preaching. I think however, Paul was as conclusive in preaching the doctrine of future punishment as Christ himself, although he did not use the word hell. But it seems that through the assistance of your mighty champion (Belfour) you have been able to conceive that all the above mentioned threatenings and denunciations pronounced by our Savior against wicked man, means nothing more than some slight afflictions that wicked people may experience in this life. O what a pity it was that Mr. Belfour had not been here to enable you to conceive that Elder Stillman meant nothing more when he used the very same words. Had you only conceived this, it might have prevented all the wounded feelings you complain of, and abundance of other trouble besides.

But it seems that when you hear Elder Stillman tell sinners they are in danger of eternal damnatinn, you can see no way to make it apply to the sufferings of this life; neither do I believe you could when you read it in the New Testament, were you not most strangely infatuated. But again, you signity to the world in public print, that Elder Stillman's doctrine is, that love to God is produced by his hatred to us, and that true religion and piety cannot exist without the flames of hell to kindle them. This dogma I consider to be nothing better than a downright false accusation, and little if any short of profane swearing; for I am pretty sure that you nor any other man ever heard him so much as signify that God ever had any hatred to any living soul; and I can not see what should induce you to introduce such ridiculous stuff as this. How many of your readers may be led to believe that insinuation concerning him, I cannot tell. I think your recantation in this respect ought to be as public as has been the insinuation.

You next undertake to prove by certain propositions, which propositions you say you believe, (as if you thought your belief was sufficient evidence of their being true), that Universalism has no tendency to licentiousness. But inasmuch as everybody knows that it has a licentious tendency, I need not take any further notice of it, but shall proceed to make some remarks on another expression, where you say all punishment is corrective, and for the reforming of the offender; than which it seems to me, nothing can be more contrary to common sense, as well as contrary to many *well-known facts*; and for proof of this assertion, I perceive you

bring no other evidence than your own bare belief of the statement. Have I all this while been totally ignorant of the meaning of the word punishment? I ask, do you believe it was a punishment on Achan, who was stoned to death for concealing a wedge of gold, contrary to the command of God? I think according to Paul's language it was a punishment; for he said, "He that despised Moses' law, died without mercy, under two or three witnesses, and then immediately speaks of a much sorer punishment, which shows that Paul considered this a punishment, but that a much sorer one might follow, agreeable to what he said in another place, viz: "It is appointed unto man once to die, but after this the judgment." Now if Achan died without mercy because he despised Moses' law, and must meet a much sorer punishment at the day of judgment, how I ask, can it be made to appear that this punishment was for the reforming of the offender, or for his good? and if he died without mercy as Paul said, I can see no likelihood of reformation in him beyond the grave, for a reformation after death is what the Scriptures have given us no reason to expect, but as Paul says, a certain fearful looking for of judgment and fiery indignation, &c.

Again, what think you of the Sodomites who were instantaneously cut off by fire and brimstone, for their extreme wickedness? Was it not a punishment? And I ask, what evidence have we that it produced any reformation in them? Surely none at all.—Many other instances might be mentioned which clearly show that it is not true that all punishment is for the reforming of the offender. This then, I consider to be one of your bare assertions that will not convince a reflecting mind, however positive they are spoken. What evidence have you that the punishment inflicted on the fallen angels was for the reforming of them? And I would ask you if you think that the day of judgement to which those fallen angels were reserved in chains of darkness, was nothing more than the destruction of Jerusalem? And now until you can show some evidence that those angels were or ever will be reformed, you must own that in this you have made a great mistake in the case.

But to trace you a little further. You next say "no crime can possibly remain unpunished." Now this is to me a most astonishing expression, for the import of it is, that the punishment always commences instantaneously at the commission of the crime; for if the crime could remain unpunished a single moment,

it might remain so a longer time, perhaps days, months, or years, or even to the day of the final judgment. That the man is immediately guilty on the commission of a crime there is no doubt, but will you say that guilt and punishment is one and the same thing, and that those guilty feelings is all the punishment he will receive. Make a man of vicious habits believe this, and you will find that he will care but very little about the punishment, especially when his conscience is seared with a hot iron. The thief and the murderer no doubt feel guilty even in the anticipation, before the crime is committed, yet in a civil point of view they often entirely escape the punishment annexed to the crime, and if he ever meets the punishment at all it is frequently a very long time before he receives it, and in a theological point of view, if there is any dependance at all to be put on the testimony of Scripture, the unjust do not immediately receive the punishment, no, not even in this world, but are reserved unto the day of judgment to be punished—2 Peter 2: 9. However dull of apprehension you or others may be, yet it seems that the Devils themselves had somehow or other learned the import of Peter's doctrine, for when in their surprise they met with Christ, they were solicitous to know if he had come to torment them before the time. Mat. 8: 29. The Scripture further informs us, that "because sentence against an evil work is not executed spedily, therefore the heart of the sons of men is fully set in them to do evil, Ecl. 8: 11.

Now if it is as the Scripture positively declare; that the heart of the sons of men is fully set in them to do evil, merely because sentence is not executed upon them immediately, to what enormity may we reasonably expect their crimes would grow, were they not checked by the expectation of a sorer punishment than those trifling stings of concience, and some other slight affliction that they perhaps may meet with in this world, and especially since they know that the scriptures tell us, that the wicked are not plagued like other men; that they flourish in this world like the green bay tree; that their extensive barns are not sufficient wherein to bestow all their fruits and goods, and that they that tempt God are even delivered, and that they that will live goodly in Christ Jesus shall suffer persecution. I say in view of all these well known facts, what would there be left to restrain an ungodly world of carnally minded men, and how little would they care *for civil authority* or even the gallows itself, could they only be

persuaded to believe that their wicked career would terminate in endless felicity and glory, as you by your publications are endeavoring to make an ungodly world believe. O! heavens be astonished at such conduct as this. And yet do you say your doctrine has no tendency to licentiousness? Felix, the governor, was no doubt one of those carnally minded, ungodly men, and had perhaps been pampered with the same kind of doctrine that you are now endeavoring to advance; but when he come to hear Paul reason of temperance, righteousness, and judgment to come, he began to tremble. Now supposing you had been present at that time, and had said to Felix, what meaneth this terrible convulsion you are in? Would he not have replied: "why, sir, you have often told me that I should never receive any worse punishment than I am daily receiving in this life, and I thought if so I should get along tolerably easy with it, as I did not experience any thing very bad, but this Paul has brought certain strange things to my ears about the necessity of temperance and righteousness in this world in order to be happy in the next, about an awful judgment to come, when wicked men like me shall be punished with everlasting destruction from the presence of the Lord, at the very time when he shall come to be glorified in his saints; and his reasoning on the subject is so conclusive, and the spirit in which he speaks is so irresistible that I cannot help trembling at such shocking news, and if you could hear this Paul preach as he has to me, I think you would tremble too!" I ask would you in that case have said to Felix, you need not be thus terrified, there is no such thing as future punishment; Paul is only one of those orthodox ministers who think there can be no such thing as real piety and love to God, without the flames of hell to kindle them? Would you then have turned to Paul and said, what is this you have been saying? Why you have frightened poor Felix almost out of his senses—only see how he trembles. I guess you have been preaching up to him some of your orthodox hell fire and damnation, let me tell you sir (as I have told Elder Stillman,) your doctrine is exactly calculated to make men hypocrites, i. e. to profess to love God, while their hearts are far from him.

Now if you would not have dared to accost Paul to his face in language like this, how dare you venture to rail on his successors in the ministry, because they preach the very same doctrine that Paul did. I wish you now candidly to ask yourself what you think it was that made Felix tremble. Supposing Paul had ad-

dressed Felix in your kind of language saying "it is true that no crime can remain unpunished, but you are now experiencing the worst of your case, and will in a short time be escorted to realms of everlasting happiness, where sin and sorrow can never come." Do you think such doctrine as this would have caused Felix to shudder and tremble like Belshazar? Impossible. You cannot but believe that Paul preached something much more terrifying than all this is, when he reasoned of a judgment to come; and there is no doubt with me that he said enough even to Felix, to clear him from the disgraceful charge of unpardonable negligence and downright idiocy, even without any help from Elder Stillman. But if it is, as you say you believe, that no crime can possibly remain unpunished; that every transgression will unavoidably receive an adequate punishment, to the full extent of the demand of divine justice, to what purpose I ask, is the doctrine of repentance and remission of sins, preached in the name of Jesus? For if the man suffers the whole amount of the penalty of the law, he has amply paid the debt, and needs no forgivenes; and he might with propriety say, heaven is mine, for I have merited it, or at least paid for it. And now, until you can give a rational and Scriptural answer to this question, I shall be under the necessity of believing that the iron chains of prejudice hold you in abject slavery; and I shall feel myself under no obligation to take any notice of any remarks you may hereafter make on the subject.

As I have passed over one sentence of yours, which I think cannot in justice pass unnoticed, I will here mention it. You say that Elder Stillman charged Universalist preachers with saying that salvation is all of grace. I mention this for the purpose of showing the sophistry and unfairness there is in your manner of pursuing your subject. You certainly cannot but see that you have here suggested the idea that Elder Stillman does not allow that salvation is all of grace, and that he had charged Universalists with an error in that respect; and surely I should think you was sufficiently acquainted with Elder Stillman's preaching, to know that this must be a false insinuation: and that if you ever heard him say that they say salvation is all of grace, he said it not for the purpose of charging them with an error in that, but barely to show the unscriptural inference they draw from that truth. I can see no other motive you could have in publishing *these expressions*, than to cast before the public a false coloring

of Elder Stillman's preaching, thereby to strengthen your own cause by unfair measures, seeing you have nothing better to offer; for you next say, "Charity forbids me to believe that I ever shall hear from your mouth, such hardened effrontery as this: my good works have saved me, heaven is mine for I have merited it; while the Scriptures testify there is none that doeth good, no, not one." From these expressions it would seem that you meant to insinuate that such were Elder Stillman's sentiments, altho' you thought he had not quite impudence enough openly to avow it. O shocking! Is this what you call couching your ideas in respectful terms, when at the same time you know that he does not believe in any such thing as that of sinners meriting salvation?

I say you know this because in the fore part of your letter you quote his own words for it, where he said we owe obedience to God for his goodness in creating us: and you certainly have wit enough to know, that if we owe all we can do to God for creating goodness and preserving mercy, we certainly have nothing left to purchase salvation with. I now seriously invite you to reconsider your language, and conjecture, if you can, for what intent you flung such stuff as that in his teeth.

I would have you and all the world to know that we firmly believe that salvation is all of grace, but I would at the same time have you to know, that we as firmly believe in another proposition which you say you believe, and that is, that to be good is the only possible way to be happy, even while the Scriptures testify that "there is none that doeth good, no not one." I would not, however, so construe this passage as to leave no sense at all in many others, such as say "Blessed are they that do his commandments, that they may have right to the tree of life, and enter through the gate into the city;" such as say, "Ye are witnesses how holy, and justly, and unblameable, we behaved ourselves among you that believe": such as say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day:" *take notice*, shall *give* to me, not *pay* to me for my good works. But at what did Paul here mean? Did he mean at the destruction of Jerusalem? No! but at that day "when all that are in their graves shall hear his voice and shall come forth, those that have

done good unto the resurection of life, and they that have done evil unto the resurrection of damnation."

Again, I took notice that while endeavoring to make out that Universalism has no tendency to licentiousness, to make your cause look somewhat plausible, you say "to be good is the only possible way to be happy." Yet in another place you say that "our future happiness is in no way dependent on our conduct in this life." Now, no man of common sense will deny that to be good depends on our conduct. If then to be good depends on our conduct, and to be good is the only possible way to be happy, it unavoidably follows that to be happy is dependant on our conduct; and you acknowledge that every man is a free agent so far as it respects his conduct in this life, and if he chooses sin he cannot avoid a just and adequate punishment. By this then you concede that a man will be happy or miserable in this life, according to his choice and course of sonduct. Suppose, then, the man chooses sin so long as his natnral life continues, and there his agency ends, I ask how is he to become good? for he cannot be happy without it, and to be good depends on his conduct in this life: for the Scriptures tell us "there is no work, knowledge or device in the grave," and also that "the time is at hand. He that is unjust let him be unjust still, and he that is filthy let him be filthy still, and he that is righteous let him be righteous still, and he that is holy let him be holy still." "And behold I come quickly, and my reward is with me to give to every man according as his work shall be."

Now all these facts considered, and allowing your proposition to be true, that to be good is the only possible way to be happy, I cannot for my life see how the man can be happy beyond the grave, who dies in his iniquity; and surely you will not deny that many die in the midst of the grossest iniquity. Pray tell me if you can how such a man will ever become good, without which he cannot be happy. Indeed, there is so much evidence of the falsity of your doctrine that I would recommend to every one to flee from it with all possible speed, and use his utmost endeavors to become good while he has the benefit of his free agency, lest he should be left destitute of the means of becoming good; and remember that to be good is the only possible way to be happy.

I will now take a cursory survey of the passages of Scripture you have quoted to prove the final happiness of all mankind, and *see, if we can,* how much they all amount to in the argument.

And first you quote the promise made to Abraham.—"In thy seed shall all the families of the earth be blessed." You seem to be highly elated to find that Paul called this promise gospel, and then in a kind of sophistical and sneering way, you signify that there is a very great discrepancy between that and Elder Stillman's preaching, which you say is now made to bear the same name. Is it indeed possible that you was sincere in making those exclamatory expressions? Did you think that Elder Stillman considered that promise any thing different from gospel? If you did it would seem that you had been but very little acquainted with Elder Stillman's preaching, or else that you meant to give his preaching a false coloring. I will however be so charitable as to admit the possibility that in this your ignorance may protect you.

You next signify that you think Elder Stillman would say the blessing here alluded to, is simply the benefit that every individual may receive if he rightly uses his agency, and of this you require the most explicit proof; but I will just inform you that inasmuch as he does not believe in such a proposition, he is under no necessity of proving it. He believes that the blessing there alluded to, is what all the families of the earth do actually receive whether they rightly use this agency or not, or whether every indivldual of all those families, or nations, are finally saved or not. He believes that the seed alluded to in the promise made to Abraham was Christ, and the particular blessing there alluded to was the gospel of Christ. And he believes, that all the nations or families of the earth have been or will be blessed with the gospel of Christ, and that will be a complete fulfilment of the promise, whether few or many of all those nations are finally saved or not. Now all this, Elder Stillman will find no difficulty in proving from the Scriptures, and thus you may see that the promise made to Abraham, affords you no help in proving that all will be saved. For in fact it does not so much as touch the question, or come near it.

But you say the existence of that man is not a blessing to him who suffers ceaseless misery. Well, allowing that to be true, it does not prove that he will not suffer ceaseless misery, and even if he should suffer ceaseless misery in a future state, that would not prove that he never had been blest. It will take something more than such irrelevant assertions to prove the final salvation of all mankind, while the scriptures are so expressly against it.

You next quote Acts 3: 25, "Unto you first God having raised up his son Jesus, sent him to bless you, turning every one of you from his iniquities! It seems then from this text that one grand object of God's sending his son was, that all men might be turned from all their iniquities; but surely this text can do nothing towards proving Universalism, until it is shown that all men were turned from their iniquity, which we know never can be shown while so many well known facts prove the contrary. But you perhaps may think, that if they were not turned from their iniquities in this world, they must be in the next; otherwise God's designs are frustrated, and of course his infinity is destroyed. But be it remembered, that we have no evidence nor encouragement that any one will be turned from his iniquities beyond the grave, but the contrary, "he that is unjust let him be unjust still." Thus it is plain that you can get no help from Acts 3: 25.

You next quote Psalm 22: 27. "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the natons shall worship before thee." This Psalm is a prophetic discourse, and is pointing to Christ and his kingdom on earth, and agrees with the other Prophets in regard to a future time when all shall know the Lord from the least to the greatest, when they shall beat their swords into plowshares, and their spears into pruning hooks, and the nations shall learn war no more. When the mountain of the house of the Lord shall be exalted above the hills, and all nations shall flow unto it, a time when the people shall all be righteous, and nothing shall hurt or destroy in all God's holy mountain. This is the time no doubt alluded to by the Psalmist, when he said, "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the earth shall worship before thee." Now, supposing such a time should come, when every individual on the earth should be righteous, what would all that do towards proving that all those who have heretofore died in their iniquities will finally be saved? Surely just nothing at all. Wherefore you need not expect any help from Psalm 22: 27; for certainly it has nothing to do with the question.

But in order to give it a coloring in your favor, you try to get it in connection with Isaiah 35: 10, which no more proves the salvation of all men, than Mat. 3: 5 proves that every individual of *the inhabitants* of Jerusalem and all Judea were baptised of John *in Jordan confessing* their sins. Before you can get any help

from Isaiah 25: 10 in proving your doctrine, you must prove that the word ransomed there included all mankind, which I am very sure you never can do. But you call in 1st Tim. 2: 6 to help you along at this herculian task. "Who gave himself a ransom for all." And also Heb. 2: 9, "That he by the grace of God, should taste death for every man." And then you exclaim that you have got incontrovertible proof of your doctrine. But after all your triumph, neither of those passages can give you any assistance, until you can prove that all for whom Christ died will finally be saved; this is the whole question. We readily admit that Christ died for all, that he gave himself a ransom for all; but you must remember the Scriptures tell us, "he that believeth and is baptised shall be saved, and he that believeth not shall be damned." Whether that damnation will be ceaseless misery or not, it stands in direct opposition to salvation. You must look for some better proof than all this, before you can make us believe that all wicked men that die in their wickedness will go to heaven, so long as the Bible says they will not.

Your next triumphant exultation is founded in Eph. 1: 9, 10, where you say Paul uses strong and decisive language. "Having made known to us the mystery of his will according to his good pleasure, that in the dispensation of the fullness of times, he might gather together in one, all things in Christ; both which are in heaven and which are on earth, even in him." Now we must know that the term all things, here used, must be understood in a limited sense; otherwise it would include all kinds of animals and reptiles, and all evil spirits, devils and wicked men. Where then shall we set the limits? It is clear that the text itself has given us the limits exactly. It is all things that are in Christ that are to be gathered together in one, even in him. "Now if any man be in Christ he is a new creature." And Paul, who was the author of this text said "he would suffer the loss of all things and count them as but dung, that he might win Christ, and be found in him." Thus you see, Paul thought it necessary for him to be in Christ, in order to be one of that happy number that should be gathered together in one, even in him. So it is plain that you can get no help from this passage, in proving that all will finally be saved; especially since the same author has told us, "that many walk of whom I have told you often, and now tell you again even weeping, that they are the enemies of the cross of Christ, whose glory is in their shame, whose

God is their belly, whose end is destruction." But you say their end is salvation. Thus we see the amazing contrast there is between your doctrine and that of St. Paul, after all your boasting of incontrovertible proof. And which is most likely to be correct, you or St. Paul, we leave for the reader to judge.

You next call our most candid attention to a passage in the 45th chapter of Isaiah. "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else." Thus far the passage gives you no help, but rather militates against you; it being nothing more than an invitation to look and be saved, which fairly implies that such as will not look unto him will not be saved. Otherwise it would be mere mockery. But let us read on further. "I have sworn by myself, the word has gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, and every tongue shall swear." Surely this part of the passage can do your cause no good until you can prove that no one can bow in misery, or swear in torment, even while the Scriptures plainly show that they both can and will bow in misery. See Rev., 6th chapter, from the 12th verse to the end of the chapter inclusive, which clearly shows that wicked men will bow in misery. And many other parts of the Bible show us that such as will not bow in this world, must bow in misery when the great day of his wrath is come.

Much more might be said, and many Scriptures might be adduced to show your position is wrong, but I think what has been said is sufficient. But the passage further says "surely shall one say, in the Lord have I righteousness and strength." Here, by leaving out the word one, you fain would make us believe that all mankind was meant; but the very construction of the next clause plainly shows that only one was meant, and that one was Christ: saying, to him shall all men come, and all that is invented against him shall be ashamed. Now, if you could fairly make it out that there is no difference between being ashamed and being saved, in that case the text would not contradict your doctrine quite so bad as it now does. So I need not say anything more about that. But the next clause of the chapter says, "In the Lord shall all the children of Israel be justified, and shall glory." This you seem to think is very much in your favor. If the literal seed of Jacob only was meant, it would fall exceedingly short of proving the justification and salvation of all mankind: but if *the seed* of Israel there spoken of meant the spiritual Israel

of God, so often spoken of in the New Testament, which no doubt it was, for Paul tells us "if ye are Christ's then are ye Abraham's seed and heirs according to the promise." Thus we see it is all that are in Christ that shall be justified, being the children of Abraham, or of Israel, according to the promise, and not all mankind, as you would have us believe.

The next passage you quote is Romans 5: 18—"Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." This passage you quote for the purpose of showing that our salvation is not in the least dependent on our conduct in this life; but it is a fact that no such thing as you attempt to prove by it is contained in the whole of that chapter. All the argument for universal salvation contained in this portion of your letter, is your bare assertion that if salvation is a free gift, it is free of any conditions to be performed by the recipient, and free of all connection with or dependence on our present life; yet it is a fact that there are perhaps hundreds of passages in the Bible that prove directly the contrary of this assertion. You ought to remember that bare assertions will never convince a reflecting mind, but are the dernier resort of those who have nothing better to offer.

Suppose I should affirm as confiden tly as you have made your assertion, that Paul in that passage alluded to nothing else than to the justified state of all men in their infancy, while as yet they have not sinned after the similitude of Adam's transgression, how would you go to work to prove me in error? I am very sure that you could not do it, for there is no doubt that such was exactly his meaning. Think of that, and then perhaps you may see that Paul's language in Romans 5, does you no manner of good in proving your favorite system, and most surely it does not prove that no gift can be a free gift when a condition is required on the part of the recipient; for it is clearly evident that it may be so, as may be seen in the following example. Mr. Woodbridge gave to the Pawcatuck Union Meeting House Society four hundred dollars, on condition that the said Society would put with it as much more, and keep the whole at interest for the benefit of the ministry. This, then, was the condition required of the recipients: but does that prove he did not give that legacy freely? What did he ever expect to receive in return? Surely nothing at all. It was a free gift, notwithstanding there were

conditions to be performed by the recipients, and if those conditiens were not performed within the time limited, the gift was to be null and void, although it was a free gift; and if you should deny that it was a free gift that would not alter the case at all.—What, then, does all your clamor about unconditional salvation amount to? Surely, to just nothing at all.

But to cap the climax, you have brought forward the words of the Prophet Ezekiel, "I have no pleasure in the death of the wicked, but rather that he would turn and live." In quoting this text, you address Elder Stillman in the following manner, saying: "I have frequently heard from your mouth, that God wills the salvation of all; and this is truly in accordance with the declaration, "I have no pleasure in the death of the wicked, but rather that they would turn and live." You then say, "And I find that God works all things after the counsel of his own will, and that his counsel shall stand, and that he will do all his pleasure." You then come to this conclusion. Now, says you, "it follows, that if our Father in Heaven have no pleasure in the death of the wicked, but has pleasure in his return to holiness and life, if every sinner does not thus return, then he will not do all his pleasure." Then you say, "The discrepancy between this conclusion and your preaching demands your serious attention and consideration.' In answer to this, permit me first of all to say: the discrepancy between this your conclusion and the very word of Ezekiel from which your conclusion is drawn, demand your serious consideration. There is not perhaps a passage in the Bible that goes more directly to refute your conclusion than those very words of Ezekiel, or that goes more conclusively to confirm what I said in a previous page, where I suggested the idea that whatever he intended to do independently of the agency of creatures, in these only it is that he worketh all things after the council of his own will, and that it cannot, consistently with the general tenor of the Bible, be so said of all things wherein the agency of creatures is concerned.

Our first inquiry in this case is in regard to what kind of death was meant when he said I have no pleasure in the death of the wicked. You cannot suppose that a temporal death was meant, for that would entirely overturn your argument; for if he should say he has no pleasure in the temporal death of a sinner, but has *pleasure in his* return to holiness and life, then according to your *method of* reasoning, it would follow that the sinner would never

die a temporal death, or else the Almighty would not do all his pleasure. And to admit that a spiritual death was meant, I mean what Paul calls being dead in trespasses and sins, this would answer your purpose no better, because if God has no pleasure in men remaining in a state of sin and condemnation, it consequently follows that no man does remain in such a state, or else God does not do all his pleasure. But since it cannot be denied that men do remain in such a state, it follows of course that God does not do all his pleasure in things wherein the agency of men is concerned, and this one fact is enough to confound your conclusion drawn from the words of Ezekiel.

If then neither temporal nor spiritual death will answer your purpose, I conclude that the death there spoken of must be the opposite of eternal life in a future state. Indeed if it was not this it would render you no assistance in proving the doctrine of universal salvation, and having settled this point, we will next see what the prophet did say, as I apprehend you have overlooked some part of his words. The words are used in several places in the book of that prophet, with some little variation, although giving the same sense, and meaning the same thing in each place.—The 32d verse of the 18th chapter is rather the most definite in expressing the very thing meant. In the twenty-third verse of that chapter the question is asked thus. "Have I any pleasure at all that the wicked should die, saith the Lord God, and not that he should turn from his way and live?" And in the 32d verse, the question is answered thus: "For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye."

You would fain have us believe the wicked will not die this death, because the Lord hath no pleasure in such an event. But here we are told he hath no pleasure in the death of him that dieth; i. e. in the death of him that does die: for if the word dieth does not mean does die, I cannot tell what it does mean. It follows then, according to the declaration of God by Ezekiel, that the sinner does die; and yet the Lord hath no pleasure in it. In what, then, does your conclusion rest, which you consider so widely to differ from Elder Stillman's preaching? Surely it rests in nothing but your bare assertion, just like that other assertion of yours where you say, "If God has ever been disappointed, his infinity is destroyed": even while you know nothing about the extent of infinity.

I now hope you will not deny that I have according to your proposition explained all the passages you have quoted to prove your doctrine, in a fair if not in a logical manner, by carefully comparing Scripture with Scripture and text with text, attending particularly to the speaker and the circumstances which elicited the passages, together with the Scripture use of words; and I am not conscious that I have used either sophistry or quibbling. I cannot say that I have explained every text on which Universalists rely. You tell of a great mass which you say your limits forbids your noticing: but since it is natural to expect that in such a limited condition you would be careful to select such as you considered most to your purpose, you will I think have no reason to complain, if I have fairly shown that every one of those you have selected is nothing at all to your purpose; for if not one of these when compared with the Scripture at large, proves any thing in your favor, surely very little can be expected from all the rest.

I might here end my remarks, were it not that I know not how in justice to dismiss the subject without a few words on your last argumentative paragraph, wherein you attempt to show that Elder Stillman's doctrine has a more licentious tendency than your own, and wherein you tell him that his doctrine is founded in the infinite nature of sin: such a proposition I presume as no man ever heard from his mouth in all his preaching. Where, in all the Bible is such a thing mentioned as an infinite crime? Had you so soon forgotten that Sabbatarians have no other creed than the Bible? In this I think you have much worse than lost your labor in trying to refute sentiments that he never professed to believe; which I think demands your serious consideration. No, sir, be assured that his doctrine is not founded in the infinite nature of sin, but on the testimony of the Apostles and prophets, Jesus Christ himself the chief corner stone, whose testimony will stand in spite of all your endeavors to make us believe otherwise.

But to show that Elder Stillman's doctrine has a more licentious tendency than your own, you say, "his doctrine teaches men that they may sin as with a cart rope 99 years and 11 months, and be in Heaven before they are an hundred years old, and never receive any punishment for their crimes;" seeming to have forgotten that your own doctrine teaches men that they may sin as with a cart rope 99 years, 11 months and 29 days, and be in Heaven before they are an hundred years old, even without repentance; and *receive no* punishment for their crimes more than the slight afflic-

tions of this present life, which Paul says is but for a moment, and which the best of saints cannot escape. The Scriptures testify that the wicked are not plagued as other men. Of this I really think you have need to be ashamed. But you say, "the doctrine of ceaseless misery is a heart rending doctrine." This I confess is a solemn fact; and well might it teach us to "rend our hearts and not our garments," and use all our exertions to escape the damnation of hell.

I have no apologies to make for any strong language I have used, since I am not conscious that I have exceeded the example you have set me. I will now conclude with the words of our Lord Jesus Christ: "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

Respectfully yours,

WM. STILLMAN.

The following lines were delivered at the close of a Temperance Lecture, and afterwards spoken at a political meeting, at the time of the great strife to get General Harrison chosen President. Who was the original author of them I do not know:

"The form of our government is to others what the grand invention of the illustrious Fulton is to those other vessels that have long rode on the waters: we can pass proudly by them, in our beauty, strength and speed: but remember, if that irresistible force that bears us forward in our wild career, springs from the boiler of vice, and is fed with the fuel of iniquity, that boiler will one day burst, and tremendous will be the explosion.

"Yes, O! my country! shouldst thou scorn the God,
By whom our sires the pathless ocean trod;
By whom their freeborn children rose and broke
The tyrant's chain, the tyrant's galling yoke;
Shouldst thou, when all this kindness is forgot,
Then say, who is the Lord? I know him not:
Oh! thou shalt sink like lead in judgment's deep,
And the red waves of ruin o'er thee sweep.

As when on proud Niagara's far famed flood,
While thousands gazed, a toilworn vessel rode;
Down the smooth stream awhile she calmly passed,
Then 'midst the foaming rapid rushed at last;
Made one rash leap, and midst the eternal roar
Of falling water, sunk to rise no more:
So on the stream of vice, all wild and dark,
Should our republic launch fond freedom's bark;
Oh! then behold her downward dash in scorn
Of all that warn her, all that strive to warn.
Millions of aching eyes on her are bent,
Millions of bursting hearts with anguish rent,
And frantic freedom shrieks, no help is near,
Onward she plunges in her mad career,
And rushes down the rapids, none can stay
Her mournful course, or drive her doom away.
Then, then the last cold chill pale freedom feels,
And while mid reefs of death her vessel reels,
Winds her weak arm around her trembling mast,
Rolls down the gulf, and dies in shame at last.
Loud as Niagara's roar swells our despair,
And tyrants spread their gaudy rainbow there.
Oh! that thou wouldst in this thy glorious day,
Land of my birth and pride, thy God obey;
Shun with a holy scorn each vicious haunt,
And high on virtue's hill thy standard plant.
There let thine eagle rise and soar and rest,
There climbs no tyrant, there no foes molest;
For in that hill a nation's wealth is hid,
There freedom rears her children's pyramid,
And Truth, reclining on her couch of moss,
Beside that fount which springs beneath the cross,
Bids thee, Columbia, let thy children join
To seek their God and kneel before his shrine;
And while from every eye warm tears shall start,
Leave there thy gift, a contrite nation's heart;
Then let the anthem peal; their song should be,
Of all the songs that burst from land or sea,
Foremost and loudest. Where in this wide earth
Lives there a race that boasts a nobler birth?
Could Greece or Rome? they sought to screen their youth

By fabulous tales: our glory is the truth.
Could Europe? no! from her best realms the hand
Of persecution culled that valliant band
By which the ship that bore our sires was manned.
And when at length that worn and wearied flock,
Exulting sprang on Plymouth's revered rock;
Then when the first thanksgiving song was sung
With which the western wilds had ever rung,
Loud were the notes even then, but still more strong
From age to age hath swelled the holy song;
And Oh! shall we who tread where once they trod,
Forget our fathers' song, our fathers' God?
No! rise Columbia, wake that voice again,
Let every rolling year renew the strain,
And as each song swells louder than the last,
Cleave to thy fathers' God forever fast.
Then shalt thou be exalted, noble land,
And midst the wreck of nations thou shalt stand
Unhurt, unshaken; and from thee shalt flow
Freedom's broad stream, to bless the world below,
And thou shalt shine, until in splendor o'er
This ransomed world melennial glories pour,
And not one star wax dim upon thy banner,
'Till heaven and earth shall blend their loud hosannah.
But hark! what voice in tones of wrath and spite,
Still mocks these dreams of glory and delight?
Behold the haggard wretch! in her dark cave,
With all her satelites, digging thy grave.
My country! O my country! wouldst thou know
Her hateful name? 'tis vice, thy deadliest foe.
O trust her not, but turn for once and trace
Her footsteps in the annals of our race.
Where now are Babylon, and Tyre? where now
Egypt and Carthage? once as strong as thou:
All, all are gone, and mournfully they tell
The power of vice; by vice alone they fell.
Where now are Greece and glorious Rome? for whom
Earth seemed too small: 'twas vice that built their tomb.
And Oh! shall we, while yet before our eyes
The warning ghosts of ruined nations rise;
Shall we permit the wretch with all her train

Our land to ruin? shall it be in vain
That here for Zion's sake the Pilgrims fled?
That here for us our fathers fought and bled?
No! rise ye sons of freedom, let your hand
Scourge the vile monster from this blood-bought land;
Let every heart with grateful ardor glow,
From every eye let deep repentance flow;
And God will hear, our God will not forget
This land of lands, and we for ages yet
Shall sing the song that joyous freedom sings—
We have no monarch but the King of Kings.

QUERIES AND REFLECTIONS ON WATTS' GLORIES OF CHRIST.

Wherein he assumes that the human soul of Christ had a pre-existent state prior to all other created beings, and endeavors to point out many advantages arising from such a conclusion; especially that of rendering the Scriptures more intelligible, and much less perplexing.

It is not my design in these remarks to contradict the Dotor's theory which he has assumed, but to make some queries respecting the system he has advanced. And first, the question arises, if the pre-existent soul of Christ was human, or a created being of any kind whether human or angelic, would not that soul be not only inferior to but also dependent on its author or progenitor? Although it might possess powers of intellect far superior to men or angels, could that have rendered him independent? And however nearly or closely united to or with its great author, would he not still be as dependant as ever? To talk about a human soul being so united to God as to render it the very eternal God himself, seems to me to be straining our conceptions quite beyond their abilities. To teach for doctrine, things utterly inconceivable, seems calculated to perplex rather than happify the human mind, and I should think it more for the advancement of *human* happiness if we could avoid teaching any doctrine that is based on an inconceivable hypothesis; unless such doctrine is in-

dispensible to salvation, which the Doctor acknowledges is not the case with his theory.

When the Doctor devises or prescribes a kind of unitation of this human soul with deity, so as to render it God himself, I confess such a thing is entirely beyond the reach of my powers of conception. I cannot conceive how that would constitute the soul a God, any more than Paul or Peter being united to God would constitute either of them a deity. This theory of considering the origin of the personality of Christ to be a human soul in a pre-existent state, seems to be resorted to for the purpose of rendering the language of the New Testament more congenial with common sense, than it could be by the ancient Trinitarian system, (an object surely worthy of consideration); and his inconceivable method of rendering this human soul a God, by a kind of unitation with deity, I did not know but he might have adopted for the purpose of retaining something in the appearance of Orthodoxy; for to jump out of that at one leap you know, would make a man look rather slim in the eyes of many.

But, after all, the Doctor seems to be somewhat puzzled to know how to understand Christ's prayer, recorded in the 17th chapter of John, when he prayed "to be glorified with the same glory that he had with his father before the world was;" because he cannot conceive that the divine nature of Christ could ever have parted with any of its glory, either essential or manifestive. On the whole, I think he comes to the conclusion that it was not the whole of the person that made this prayer, but that it was only a small part of the person, viz: his human nature that prayed thus to be restored to its original glorified condition: thus leaving us in a labrynth of perplexity how to conceive of one part of a person praying to another part of the same person, or one part of a person praying, while the other part lies dormant as it were, in a state of insensibility; and if we could at last persuade ourselves that such a thing might be, the idea must be altogether forced and strained, and distant from any natural idea that occurs to the mind of any person who is not previously biased with man-made mysteries. The pronoun I, naturally and uniformly denotes the whole of the person speaking, and not merely some small part of the person. In this particular seems to consist a considerable part of the imperfection of the Doctor's theory; for he says he thinks that when Christ said he did not know the day and hour when the *Son of man* should come, he did not mean that no part

of him knew, he only meant that one part of himself did not know, although the other part knew perfectly. Now to me, such language as this seems too much like charging the Savior with duplicity, if nothing worse.

Under this view of the subject, a query struck my mind whether some improvement on the Doctor's system, would not solve the whole difficulty, and relieve it of all the perplexities yet remaining. But before I mention the improvement that I have in view, I would just remark that I hope it may not be considered an attack on the Doctor, or any of his adherents; but rather as an attempt to assist the mind, by assuming a similar theory, only perhaps somewhat more perfect. As I am not fond of speculation in matters of religion, but would rather take the Scriptures in the most simple and familliar sense of their language I propose the following:

Suppose then, instead of considering Christ in his pre-existent state to be a human soul, somehow united with deity, let us (for experiment's sake at least), suppose him to be really and literally the son of God, in the most simple and familiar sense of the word son. This would be very easily understood, and would require no speculation. In Gen., 5: 3, it is said that Adam begat a son in his own likeness, after his own image, and called his name Seth. Now this account is plain and familiar to the meanest capacity.—Suppose then, that we should conclude that before the mountains were settled, while as yet he had not made the earth nor the fields, nor the highest parts of the dust of the world; before he had prepared the heavens; even before any of his works of old, the infinite Jehovah begat a son in his own likeness, after his own image, and called his name Wisdom, the Word of God the everlasting Father, and the Prince of Peace; and said to him, "thou art my son; this day have I begotten thee." "I will be to thee a father, and thou shalt be to me a son;" and thou shalt be equal with me in the creation and government of all worlds, and all intelligent beings; nay, thou shalt be equal with me in receiving the adoration of men and angels, as it is written, "let all the angels of God worship him;" only (as Pharaoh said to Joseph), "in the throne I will be greater than thou." Thus considering Christ to be literally and essentially the Son of God, the only begotten of the Father, full of grace and truth; the infinite Jehovah being his *only progenitor*, it would be natural to suppose that he partook of *no other nature* than that of his Father, and as it respects those

two being one, Christ himself has fully and clearly explained that point, by showing that they are one just exactly as he and all his children will be one. John 17: 11, "Holy Father keep through thine own name, those that thou hast given me that they may be one, even as we are one; I in them and you in me, that they may be one in us," &c. Thus we should be relieved of the direful perplexity of conceiving how two or three distinct intelligent agents could be reduced to one, which the ancient Trinitarian system seems to require.

Thus considering Christ in his pre-existent state, to be God the Son, or rather the Son of God, how much more highly exalted, glorious and dignified would he thus appear, than it is possible for any human soul however nearly united to God could ever be, supposing him at the same time not to be the supreme self-existent God, and yet however, the actual creator and governor of all things, in union with his Father: for all things were created by him and for him. He being appointed heir of all things, Heb. 1: 2; remembering at the same time, that when he saith all things are put under him, it is manifest that he is excepted which did put all things under him; 1 Cor. 15: 17. Thus while we view the ever adorable Son of God, equal with the Father in creation and government, yet we can at the same time view the Father as the only supreme self-existent being in the universe: and thus could by an eye of faith view a dying Savior on the cross, and a God in heaven at the same time withdrawing the light of his countenance from the agonizing Son; and we could understand who and what it was that cried out, "my God, my God, why hast thou forsaken me?" Thus we should find no difficulty in reconciling the words of Paul, when he said "he thought it not robbery to be equal with God," with what he himself said: "my Father is greater than I." All is plain, and easily understood.

Now while we have before us the person and character of the Son of God in his pre-existent state, let us for a while turn our thoughts towards his humiliation and incarnation. But alas!—Who can find language to express it? Methinks nothing can more efficiently describe it, than the express language of the Bible. I will, however, first remark that when it is said "let us make man," allowing the above theory to be correct, we see at once, the propriety of the plural pronoun being used in that place. But after man was made, and placed in a paradisiacal state, it ap-

pears that he transgressed the law of his God, and became a guilty rebel under the sentence of death, and was exposed to everlasting banishment from the presence of his God. Nothing now but dismal gloom, darkness and despair, spreads itself over the face of the vast creation, over which he just before stood, the happy lord of all.

What mortal can conceive of the direful agony that must then have seized his guilty breast, while reflecting on his folly. Ah! look at him. See him go mourning and weeping over the miserable condition into which he had plunged himself, by one single foolish act. But alas! all his cries and tears, though he should weep rivers of blood, could avail nothing towards restoring him again to a state of innocence and happiness. What a spectacle is here to look upon! Did not the very angels in heaven look with silent astonishment at such a spectacle as this? I think it is written there was silence in heaven, for the space of half an hour.—But alas! the book was sealed, and no man, no human soul, neither in heaven nor on the earth, nor under the earth, was found able to open the book, or loose the seals thereof. No man nor angel could devise any means of recovery, nor administer the least relief to the lost creature. Now take a view of stern justice calling aloud for vengeance, saying "let me seize him and plunge him down into the bottomless pit, with all his wretched progeny." Now also view the infinite Father with his countenance glowing with love and pity, but saying, "the word has gone out of my mouth, thou shalt surely die, and I cannot recall it; however much I love and pity the ruined creature, it is better that he should go down to hell, with all his ruined race, than that my honor should ever be contaminated." Now behold the angelic host looking with pity and astonishment, expecting every minute to see the awful glittering sword strike him down to endless woe.

But lo! in this direful moment, a heavenly voice is heard; not the voice of a human soul, nor yet the voice of an angel; but the voice of the ever blessed Son of God. And what does he say? "O my Father, how can I endure to see the sons of men in whom I have so much delighted, (see Prov. 8: 31,) go down to endless ruin? Spare them now, I beseech thee. I will take the stroke upon my own head: your honor shall not be eclipsed. I will go down to this wretched world, and there I will take upon me, not the nature of angels, but the seed of Abraham. I will leave all *my glory* here, and will become like a helpless infant; be born of

a woman, and grow up to manhood like other men. I will appear in the form of a servant, and undergo poverty and meanness, affliction and distress, and in this body of flesh I will exhibit a pattern of humiliation and holy obedience. I will magnify the law; and make it honorable; and then I will submit to the awful stroke of death, and give my life a ransom for all, to be testified in due time. All this will I do, if for my sake thou wilt pardon the sinner when he repents and turns to thee; and I will faithfully warn them that they must repent or be damned." And what was the reply? Was it not "O! my Son, I accept your offer. Go thou and do so, and I will be with you. I will stand by you, in your infantile state and in all your temptations, and at last bring you off conqueror over death and the grave: and I will give you power over all devils and diseases. Nay, all power in heaven and in earth shall be given unto you; and the sacrifice that you make of of your own life, shall be to me as a sweet smelling savour: and when the sinner humbles himself, I will look on the sacrifice, and forgive him for your sake."

Now think for a moment what acclamations of joy, and hallelujahs to the Lamb immediately sprang up among the heavenly hosts. Ah! wretched Adam, turn your hope once more towards heaven, the seed of the woman shall bruise the serpent's head. Weep not John, for behold the Lion of the tribe of Judah has prevail- to open the book and to loose the seals thereof. Now, if all this be true (and I think it very well comports with divine revelation) might we not justly exclaim, Oh Heavens be astonished at such love and condescension as this! Now, if we thus conceive of the only begotten Son of God, by whom God made the world, as being the soul that possessed and actuated the body of Jesus, and not a human soul; then we could easily and naturally understand who and what it was that prayed to be glorified with the same glory that he had with his Father before the world was, and that it was the whole man Christ Jesus, soul and body, that suffered in the garden and on the cross, as fully and completely as Paul or Peter would have suffered soul and body, had they been in the same case.

Thus we should understand that it was something infinitely more than a mere piece of human flesh, forsaken of its God that died to make an atonement for the sin of the world, and so be relieved of the perplexity of finding out when the Scripture speak of his divinity and when of his humanity; allowing every word

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spoken of him as alluding to his whole person, and not as speaking some time of one part and sometimes of another, as though he was was a kind of monster possessed of two or three intellects, while the Scriptures tell us that he was in all things made like unto his brethren. That is to say:

As soul and body constitute each one of Adam's race,
Just so one soul and body did the messen ger of grace.
His body was of Abraham's seed, his soul the son of God;
Just fit the nations now to rule as with an iron rod.

When I hear men talk of Christ's human soul and of his divinity, the idea of two souls in one man is immediately presented to my view; the one human, and the other a part or all of God Almighty himself. Now to me such talk is as wide from what the Bible teaches us, as east is from west. Now let us read and see if the system I have proposed does not exactly agree with the Bible. The Bible tells us that God sent his son (not himself): the Bible tells us that his son took on him the seed of Abraham; the Scripture tells us that the second Adam (that is the son of God) was made a quickening spirit, and that same quickening spirit took on him a body of flesh; for as the body without the spirit is dead, it was necessary that the body that was born of Mary should have a quickeniug spirit to give it life and activity, so that second Adam took on him that body that was born of Mary, that same quickened spirit to whom God had given a name that is above every name, which of course must be Lord or God, or both, for there can be no name above these. Hence the Scriptures tell us he was the Lord from heaven, not because he was eternally self-existent, but because his Father had given him that name. Does not the Scripture plainly say that "God had highly exalted him, and given him a name that is above every name." If the son of God had been eternal, self-existent, and every way equal with the Father, as the Trinitarian tells us, I cannot see how he could have been exalted, for in that case he would have been eternally in as high a state and condition as he possibly could be in; but the Scripture tells us plainly that God highly exalted him. And this of itself I should think was enough to learn us better than to say he was eternally co-equal with his Father.

The Bible tells us that he glorified not himself to be made a High Priest, but he that said unto him "thou art my son, this *day have I* begotten thee." And I question whether there is any

condition of eminence that he is represented to be in, but what the Bible tells us that God made him so. The Bible tells us that he was made higher than the heaven. The Bible tells us that God had made him both Lord and Christ. The Scriptures tell us that as the Father hath life in himself, so hath he given to the Son to have life in himself. The Bible says, all power in heaven and in earth was given to him; which shows plainly that he had no power but what was given to him: for surely he could have no more power than all in heaven and in earth, and all that the Bible says was given to him.

Now I must confess it looks very strange to me that any man could read all these plain and positive declarations of Scripture, and yet believe the Son to be co-equal, co-essential and co-eternal with the Father, The Bible clearly demonstrates the fact that there are two persons; two distinct, intelligent agents: one susceptible of receiving power, and the other able to give him that power. One loves the other and puts all things under his feet, except himself; for it is said in the Bible that "when he saith all things are put under him, it is manifest that he is excepted which did put all things under him." One prays to the other, the other hears and grants his request. Who then can believe they are co-equal and co-eternal? I think, surely, I should be much more likely to believe that Christ told the plain truth when he said my Father is greater than I, and likewise when he said his Father knew what he did not know, in regard to the time when the Son of Man should come; and besides all this, does not the Bible plainly say that the Father is all the God there is, except that there are some others that are called Gods. The Bible tells us "though there be many that are called Gods, whether in heaven or in earth, as there be Lords many and Gods many, but to us there is but one God, the Father." The Father then is all the God there is to us, although there be many that are called Gods, whether in heaven or in earth. These last expressions seem to suggest the idea that there are some in heaven that are called Gods, besides the Son of God. But whether it be so or not, it is clear that there is one at least in heaven who is called Lord and God, who is not so otherwise than as he was peculiarly the legitimate offspring of God, and that his Father has given him that name; for if he had been essentially and eternally the Supreme God, as the Trinitarian creed tells us, I can see no kind of propriety or truth in saying God exalted him and gave him that name. I repeat Scripture

oftener than I need to, if there was not such an amazing propensity in man to overlook what the Bible says, especially such passages as go against their creed or preconceived opinions.

Yet, after all, I would not by any means speak reproachfully or diminutively of Trinitarians, or withhold friendship or fellowship from them on that account, for I verily believe that some of the most pious Christians in the world have been Trinitarians, yet I think that doctrine is a mistake rather than a mystery, as they call it. My mother was a Trinitarian, and if there ever was a pious christian in the world, I believe she was one. The pious Doctor Watts himself was a Trinitarian in his early days, but being a man of more than common capacity he had the fortitude to disclaim that doctrine in his riper years; seeing it did not agree with the New Testament, although it seems he did not get entirely disentangled from the web of tradition. Now although I consider Trinitarians in an error in that particular, yet what I mostly blame them for, is their amazing uncharitableness for those who differ from them in that respect: heaping upon them odious epithets, and I believe sometimes ascribing to them what they do not hold, for the purpose it would seem to make them look ridiculous in the eyes of the ignorant. This charge, however, I do not lay to Trinitarians generally, but more particularly to some of their leading ministers; and I think the last evil is much worse than the first.

But, after all, it is plain from the Scriptures that there is a Father and there is a Son; two distinct persons, two distinct intelligent agents; bnt so far are they from being co-equal, co-essential and co-eternal, that one is greater than the other: one is the only Lord God Almighty; the other is the first born of every creature, the begining of the creation of God. One is the Lord Jesus Christ, and the other is the God and Father of the Lord Jesus Christ. The one is the head over all things to the church, the other is the head of Christ. And to me it is clear enough that in whatsoever way the son may be said to be equal with the Father, it is manifest that the Father made him so.

But perhaps some one will say, that I undervalue and lower down the character of Christ; but if I allow his to be just exactly the character the Bible gives him, I think you have no reason to complain. I can truly say, I view the Son to be the most highly exalted, glorious and adorable being in the universe; God Al*mighty* only excepted. For it is written, as I have said before,

that "when he said all things are put under him, it is manifest that he is excepted which did put all things under him." I view the Son of God to be an object of worship for men and angles, for it is written, "when he bringeth the first begotten into the world he saith, and let all the angels of God worship him." I believe all men should honor the Son even as they honor the Father. Yet I must allow the Father to be greater than he.

And now we will inquire what the Bible says the Son of God has done for a world of sinners, or rather what has God done for us by and through his Son; for the Son could do nothing of himself but the Father that dwelleth in him, he doeth the works. First then the Bible tells us that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." The Bible says "Christ has given himself for us, an offering and a sacrifice to God, for a sweet smelling savour! It says he gave his life a ransom for all to be testified in due time. It says he hath redeemed us from the curse of the law, being made a curse for us. It says he hath redeemed us to God by his blood. It says, God commendeth his love towards us, in that, while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. By whom we (believers) have now received the atonement, for if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. The Bible says that he died for all, that they that live should not henceforth live unto themselves, but unto him that died for them and rose again." "In whom we heve redemption through his blood, the forgivness of sins." And pray tell me what could any reasonable man ask for more than all that.

After all it would seem that some people are so critical as not to be satisfied with merely the forgiveness of sin, until they can even have the righteousness of Christ imputed to themselves for justification. That is, if I understand it, to have the perfect obedience of Christ to the law of God, made over to themselves for justification; as if they thought after all that they were to be justified by the deeds of the law, and inasmuch as their own personal obedience was too imperfect to justify them, therefore Christ's perfect obedience to the law must be made over to them, or they never could be justified by the deeds of the law. But I have not so learned Christ. The Bible says, "by the deeds

of the law no flesh shall be justified, for by the law is the knowledge of sin! The Bible says, "being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins." It does not say to declare his righteousness to be made our righteousness; but it says, to declare his righteousness for the remission of sins through faith in his blood, that God might be just and the justifier of him that believeth in Jesus. The Bible says, "Be it known unto you, therefore men and brethren, that through this man is preached unto you forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Thus I understand it is by the forgiveness of sins that we are justified, and not by the deeds of the law, and therefore have no need of the righteousness of Christ being imputed to us; especially seeing the Bible never said one word about such a thing, but it is entirely the contrivance of man. Thus much must suffice for the present on this subject.

But now a word or two about the Holy Ghost. It seems that many people think it to be a distinct personage or intelligent agent. That it is so I think we have no certain evidence. The Bible tells us that it is the Spirit of Truth that proceeds from the Father, and this I believe is about all the definition the Bible gives us of it. It is true that the personal pronoun is frequently applied to it, but I cannot see that that proves it to be a person, any more than the personal pronoun being applied to the natural sun proves that to be a person; and the personal pronoun we know is often applied not only to the natural sun, but also to many other inanimate beings. But still if the Holy Ghost is not a person, then the Trinitarian creed is not true, and to deny the truth of that I suppose some people would think would nearly if not quite overturn the whole system of the Christian religion. But let me say, if that creed is based upon anything that cannot be fairly proved by the Bible, it ought to be abandoned, and let the Christian religion remain uncorrupted, standing on its own solid basis, the Bible, and not on something the Bible never said a word about; and surely there is no such thing as Trinity once mentioned in the Bible. But one perhaps will say: Well, if the word Trinity is not in the Bible, yet that doctrine is proved by the commission *given to* the Apostles, to baptise in the name of the Father, and *of the* Son, and of the Holy Ghost. But let me say, I readily ad-

mit that passage to prove that those three names are to be used in baptism; but that those three names unavoidably represent three persons, is as far from being proved by it as anything can be. It will require something much more to the purpose than all that, to prove the Holy Ghost to be a distinct personage. The Holy Ghost is the spirit of truth which proceedeth from the Father, and will fully effect and accomplish whatever God intended it should, whether it be a distinct person or not, and I can see no necessity for proving or believing it to be a person, for any other purpose than just that of making out the Trinitarian creed to be true.

But another, perhaps, will say the doctrine of the Trinity is proved fair enough by 1st John, 5: 7, which plainly says "there are three that bear record in heaven: the Father, the Word, and the Holy Ghost, and these three are one." Now I readily admit all that to be true; but still I say, it no more proves the Holy Ghost to be a person, than his next words prove water to be a person, when he says there are three that bear witness in earth: the Spirit, the Water, and the Blood; and these three agree in one. Will any person say that water is a person, because it is one of the witnesses? I think not. Yet it is just as much proved to be a person by that passage, as the other. Mr. Buck, in his Theological Dictionary, says under the word Trinity: "The sacred oracles most assuredly teach us, that the one living and true God is, in some inexplicable manner, triune; for he is spoken of as one, in some respects, and as three in others:" and then quotes nearly a dozen passages of Scripture, to prove it. I have particularly examined every one of them, and find that not one of them all, says anything to his purpose. Not one of them says anything about three persons, or three anything else, except that in John, 5: 7, which we have just now considered, and I think have clearly shown, that it does nothing towards proving the doctrine of Trinity: and I should naturally suppose that a man of his capacity, when he undertakes to prove a point of doctrine by the Scriptures, he would quote such passages as would be the most to his purpose, of any he could find in the Bible. But alas for the doctrine of Trinity, if there is nothing in the Bible more to that purpose, than all the passages he has quoted.

And now, although I do contend that the doctrine of three persons in one God, is not a doctrine of the Bible; yet I would not by any means pronounce them all as heretics or hypocrites, who ad-

fess to believe it. The doctrine is so very fast riveted to them by tradition; having had it beat into them in their tender years, and having lived under the continual sound of it ever since, that I suppose it really seems to them to be one of the principal pillars of christianity. Wherefore, we must treat them with charity and brotherly kindness, until they can get their eyes open, which many of them no doubt would have done long ago, seeing it is so very contrary to all reason and common sense; had it not been that somebody or other happened to have the ingenuity to smooth it over, by calling it a mystery. I think it is very wrong in them to be so extremely tenacious of a doctrine that the Bible does not teach, and hold everybody at arms end who cannot adopt their creed; and some of them will go so far, as to say the man cannot be a christian, for he denies the divinity of Christ; when at the same time that man says he believes every word the Bible says about it.

And now, in conclusion, I will just say that I believe just what the Bible says; and that is, that although there be many that are called Gods whether in heaven or on earth, but to us there is but one: God the FATHER, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him; and one Holy Ghost, which is the spirit of truth, which proceedeth from the Father, and is sent into the world to reprove the world of sin, of righteousness, and of judgment. Now I would not be understood to assert that the Holy Ghost is not a person, for I have not the means of knowing whether it be so or not. I only say that I think the Bible gives us no certain evidence that he is a person. But even if it was proved that he is a person, all that would not prove him to be in all respects equal with the Father, any more than the Son is proved to be equal with the Father, and we know that the Son himself said his Father is greater than he. Yes, he said his Father is greater than all. So that be there ever so many persons, yet the Father is greater than they all put together. And in reality, to us there is but one God the Father, although there is another that is called God, even our Lord Jesus Christ, by whom God made all things.

But now there is one thing more that the Bible tells us, which I had thought to mention, not knowing but it might reflect some light respecting the Trinity. The Bible tells us that God has *seven Spirits* that are sent forth into all the earth.—Rev., 5: 6. Now whether these seven Spirits are all comprehended in that Spirit

of Truth, which is called the Holy Ghost, the Bible does not tell us. But if they are not, and each one of these seven is a distinct personage, (and I see not but it is as likely they are so, as it is that the Holy Ghost is a distinct person), and if they are, then it would seem there would be at least nine persons in the Godhead, instead of three. Come on, ye wise men who know so much about things not revealed, and tell us whether there be a Trinity or a ninity, for I should think that all the Spirits that God possesses, must belong to the Godhead.

A LETTER TO A CORRESPONDENT, ON THE SUBJECT OF THE SABBATH.

DEAR SIR:

Your communication on the subject of the Sabbath, was duly received, and perused with gratification and regret. It was truly gratifying to find you acknowledging the importance, the perpetuity and immutability of the Sabbath law, and its early institution, and that it ought to be promulgated by all christians. When all this is admitted (which I suppose you know is denied by a large portion of professed christians,) we think our course is pretty well established, without further comment, had it not been for those numerous windings which you say we must expose in order to establish the truth. We are well aware, sir, that to expose the numerous erroneous and even contradictory windings of our opponents, is the main part of our business on this subject. This, sir, is what renders our task so very laborious. A great part of our labor has been to convince christians of what you so frankly acknowledge, viz: that the fourth commandment is perpetually binding on all men in all ages, and under all dispensations. Yet, sir, we cannot but very much regret that after admitting just what we contend for, you should attempt to avoid it all in the manner you do. You say you find in all your travels almost all religious communities agreeing with you in the day; but if you had taken notice, you would have found that they differ widely in their arguments by which to justify their practice.

Those different ways and windings, we consider altogether irrelevant and erroneous, and seem calculated to evade and draw us off from the question in dispute, and most of them we consider to be of very modern invention, and even the one used by yourself, I believe was never heard, nor even thought of until within a very few years. I supposed I had heard almost if not quite all that could be said in favour of first-day keeping; yet I never heard or conceived of such a method of defence until within about ten years, when one of my neighbors, a clergyman, said he should have been a seventh day Baptist long ago, if the fourth commandment had said *the seventh day of the week.*

I confess I was utterly astonished, for I could not have thought that a man of common sense and common honesty, would have betaken himself to such a miserable subterfuge; for what in the name of common sense could it be but the seventh day of the week? But you, like him say, "it meant the next day after six days labor, be it whichsoever day of the week it may." Suppose then the commandment had been worded just as you say you understand it to mean, i. e.: remember that always when you have labored six days together, you must rest the next, for that will be the Sabbath of the Lord thy God, whatever day of the week it may happen to be. This, sir, I understand to be exactly the amount of your supposed fourth commandment, which you hold to be binding on all men. Now, I ask you who in the name of common sense would ever have thought from such a command as that, that any one particular day in regular order was required to to be kept sacred. One man might begin to labor one day of the week, another the next, and so on through the week, each working just six days: pray tell me, sir, which of their seventh days would be the sabbath of the Lord?

You say you have, for more than a half century, conscientiously observed the law, by resting on the seventh day after six days' labor. Well sir, I suppose I can with as much truth, say I have done the same; and yet you are keeping one day, and I another. Now do you think, sir, we are both right? that is to say, are we both observing the law, according to the true intent and meaning of it? Truly, sir, to say we are, is nothing short of saying, God is the author of confusion, and not of peace. And yet, according to your theory, we are both exactly right.

In the village of Pawcatuck, where I live, there are two churches; *one keeping* the seventh day of the week, the other keeping

the first day of the week, by which means there is great disorder and confusion in the place, and they are all keeping the seventh day after six days' labor, and are all right according to your plan. Now facts are stubborn things; and surely you cannot but learn from these facts that your plan is wrong, or else God is the author of confusion; for if you are right, both keep the law, and yet this great disorder and confusion is produced by it.

But you say, where the word of the law does not clearly decide the question, it must be decided by other circumstances. Well then, what are the circumstances by which this question is to be decided? Why, sir, nothing can be plainer or more easily understood, than that when God ended the work of creation at the close of the sixth day, and rested the seventh day, and set it apart for a day of rest and worship for the benefit of man, his meaning and design was that it should be regularly observed every seventh day in regular succcession, from that time henceforth forever; and inasmuch as we have not the least hint, directly or indirectly, that any change or alteration should take place respecting it, it is not reasonable to suppose that any change or cessation was ever intended by the Creator, all the inventions of men to the contrary notwithstanding.

The imperative word of the command is, remember the Sabbath day, as much as if he had said, "since there is no natural sign by which the Sabbath can be known, you must be particular to keep it in mind and memory, by counting the days as they pass, and keep the seventh in regular order." This sir, I think you cannot but agree, is the most rational conclusion that can be drawn in the premises. Hence, every seventh day in order from the first Sabbath, has always been and always will be the Sabbath of the Lord, and no other; and all the wit and ingenuity of men can never constitute any other day of the week (or series), the Sabbath of the Lord. If the command had said the seventh day of the week, it would have been no more definite than it is now. I could not but notice how carefully you avoided the word week, when you said, "it seems natural that it should be the first or the last day of the *series*." It struck my mind immediately, whether you did not use the word *series* instead of the word *week*, lest you should betray an inward conviction that you had rather not expose. But pray tell me, if you can, what is the difference between a week, and a *series of seven days*.

If you had said "it seems natural that it should be the first or the last day of the week," you would have brought us directly to the point at issue, viz: has the Sabbath been changed by divine authority from the seventh to the first day of the week? I think, sir, if you have lived more than half a century, as you say you have, you cannot be ignorant that the great contest among christians, for some hundreds of years, has been whether the Sabbath has been changed by divine authority from the seventh to the first day of the week. This is what we deny; and that too because we cannot find anything of it in the Bible. We have nothing to do with the say-so of Ignatius, or Justin Martyr, or any other uninspired man, on this question; the Bible is our standard. Why do you not, then, come right up to the question, toe the mark, and show your Bible authority for the change? As soon as you do this, we are ready to unite with you in keeping the first day of the week, or the *seriæ* as you call it, instead of the seventh.

What signifies all those different windings? You wind fifteen degrees east, and fifteen degrees west, and then you wind yourself half round the globe one way, and half round the other way; and there in the dream you seem to find two companies of missionaries, disputing about the Sabbath; and how, on the whole, they have concluded to settle the matter, I have not heard; and as it is a case that does not concern us here in this land of Bibles, we think it best to let them cook it to suit themselves, while we are minding our own business, which always ought to be to fear God and keep his commandments, just as they are given to us in the Bible.

It is hardly probable that such a case ever did, or ever will happen; and if it did, it would be nothing to us who live where day and night is always regular. Although some few may have traversed the globe around, yet there has always been enough left at home to keep the day of the week aright; and when these few have gone round and returned home the other way, happening to have wit enough to know the reason why they differ one day from us, they would of course, as rational creatures, immediately return to the original Sabbath; so that we should have no difficulty about that. Extraordinary cases must have extraordinary considerations: but why should we build bridges, before we come to the water?

Such objections as these, bring to my mind what Solomon said *of the slothful* man—"He saith there is a lion in the way." Had

it not been that this unhappy change was brought about by man, without divine authority, I presume we should never have been harrassed with such kind of bull-beggars as these; but all would have been peace and harmony, on this subject at least; but since it is so, we are reduced to the necessity of meeting and exposing all sorts of objections and windings that the wit of man can invent; and many of them too, have no connection at all with the question so long in dispute.

But you think, however, we ought to do it with patience and candor. As to our candor, you will of course judge for yourself: but as it respects patience, I confess for myself, I am sometimes rather put to it to hold out. But now, I suppose, I must patiently talk a little about 15 degrees east and 15 degrees west, which, you say, makes the day begin an hour later one way, and an hour earlier the other. This, no doubt, is true: and I knew it before as well as I do since you have told of it. But pray, what has that to do with the case? Was not Saint Paul a Jew, and as conscientious in keeping the Sabbath as yourself; and did not he travel eastward and westward much more than all that; and what difficulty did he ever meet with, about keeping the seventh day in its regular return? What if it did begin two or three hours later? it was nevertheless the seventh day exactly; and if he had travelled from the land of Uz in Africa, to the Rocky Mountains in America, and back again, it would not have interrupted him at all, about keeping the seventh day of the week.

What has ever interrupted the Jews? Although they are scattered even to the ends of the earth, they always know when the seventh day approaches them; and when they all return to Palestine, as is believed they will from the prophecies, will they be at all at a loss about the Sabbath? Surely not. Then what does all your argument of east and west amount to, but mere evasion?

But again, you say you cannot change the day to conform to the few, without violating the Sabbath law. Supposing then, that we should admit this proposition to be correct; so neither could Christ and the Apostles change the day, (as you and others say they did), without violating the Sabbatic law; and that sufficiently proves that they never did change it; for if Christ ever did violate his Father's law, he would have been a sinner, and could not have been a Savior. Though he were a Son, yet learned he obedience. He came not to violate the law, but to keep or fulfil it in every part and particle, to a punctilio. He magnified the

law, and made it honorable. Although he was Lord of the Sabbath, he was not at liberty to violate it, for he came not to do his own will, but the will of the Father that sent him.

You seem to be well aware that he nor the Apostles could change it, without violating the Sabbatic law, and if he had changed the name from week to series, as you have done, it would not have altered the case, unless it would have made it so much the more aggravating. But your case is very different from his, because you are following the practice of those who have violated the law by the change; and length of time can never wear out the iniquity, for he visiteth the iniquity of the fathers upon the children, unto the third and fourth generation of them that continue the same practice; and it is my candid opinion, that you had better take my friendly advice and abandon that iniquitous practice as soon as possible; not for the sake of conforming to the few, nor in anywise to please me or any body of men whatever, but for your own safety, and to please God; for "blessed are they that do his commandments, that they may have right to the tree of life, and enter through the gates into the city."

You need not fear introducing disorder, as you seem to think you would by such a change, for *that* was introduced when the change was first made; and the world has been glutted with it ever since. And one of my neighbors, a first-day keeeper, and of an irreligious character, once said to me, "the practice of keeping two days in this village, was the ruination of the children; for, said he, it learns them to pay no respect to any Sabbath at all." And I said amen: and there is no doubt that it has that same effect on a large portion of the christian world at large, nor do I think you need to be troubled about violating the law by making the change, for that is just what you now do every time you secularize the seventh day of the week.

I would not wrangle with you for keeping the first day, if you would obey God by keeping the seventh day holy. But you say "many cases of doubt will arise on account of the spherical form of the earth, about which you say it will be impossible to answer the question." But this appears to me to be no better than a whimsical assertion, without evidence or reason; for although the gospel has been preached nearly if not quite all round the globe, and the missionaries have never hesitated to inculcate the Sabbatic institution; and I suppose the greatest part of them have taught *the people* that the Sabbath was changed by Christ and the Apos-

tles from the seventh to the first day of the week; yet it does not appear that any doubt or difficulty has ever occurred in any part of the globe, about which is the first day of the week. Although we are often told by the *winders*, that we do not know which the seventh day of the week is, yet they are never at a loss to know which is the first day of the week, on which they say Christ rose from the dead.

And inasmuch as all nations, both christian and heathen, east, west, north and south, always have been and still are agreed as to which is the first day of the week, in what part of the world soever they live, we have not the very least reason to believe that the true reckoning was ever lost or ever will be, so long as man can count seven; all the windings and suggestions of men about impossibilities to the contrary, notwithstanding. Again, you say "you take the commandment to include no more than is expressed." This, sir, is just what we contend for, and nothing ever was more clearly expressed in any command, or more easily understood, than in this is expressed, that the seventh day is the Sabbath of the Lord thy God; and yet after all you seem to be trying with all the wits in your brains, to make it out that that same command allows you to keep the first intead of the seventh, or any one else of the seven, if you had only labored just six days before it, unless the time is fixed by the laws of men.

But stop, are my ears mates? Do let us hear that all over again The fourth commandment, you say, that requires us to keep the seventh day is still binding on all men; yet, however, it is so constructed that it allows us to keep the first or any one of the seven, if we have only labored just six days before it, unless the time is fixed by the laws of men. That is to say, the law of God that tells us to keep the seventh day, binds us to no particular day of the week; but if the laws of men tell us to keep the first, then we are bound snug enough to keep the first day of the week. Now is it not amazing strange that the laws of men should be so much more particularly binding than the law of God?

But then again I have to remember that you have given us your very plain reason for that great difference, which is this. You suppose that the law of God that tells us to keep the seventh day was made some fifteen or more degrees east of where we now live, which makes the days begin three hours earlier than they do here, and consequently we cannot keep exactly the same time that was commanded to be kept there, wherefore it becomes

necessary that the time should be fixed by the laws of men. This then is your plain reason for the difference. But you seem to have entirely forgotten, or never had learned enough to know, that the law of men that tells us to keep the first day, was made nearly as far east as was the law of God: at any rate it was made more that fifteen degrees farther east than where we now live, and that when our forefathers came from Europe they brought with them both the law of God that tells us to keep the seventh day and the laws of men that tell us to keep the first, and when they got to America they found the law of God to be so badly frustrated by the great distance they had traveled, that they could not tell how to keep it in this western world, so they concluded to keep the laws of men, for they could not find that the laws of men had been frustrated at all by the journey, and so they have continued to keep the first day of the week ever since, according to the old laws of England, for they find that the laws of men will hold good anywhere, clear round the world; and they have never had any occasion to make any new law about it; for the old one that was made in Europe, is full as good for their purpose as any that men could make here.

Now, if such logic as all this does not cap the climax of all the windings ever heard of, then I am mistaken; for the whole upshot of the matter with these winders, is just this: it makes no odds with them, when the law was made or where it was made; whether in Asia, Europe or America; if it only tells them to keep the first day of the week they are satisfied, wherever they may be.— And why is it so? Indeed, I suppose it is because keeping first day is so much in fashion, that it suits them best: for it has been said, that one may as well be out of the world as out of the fashion.

WM. STILLMAN.

ACROSTIC, FOR MRS. DE BONNEVILLE.

My business is to make them hear
In regions far, as well as near;
Restoring vision, where it wanes,
I also try to ease their pains.
All this I do with much good will,

My obligation to fulfil,
Do unto all as I would see
Each in their turn should do to me.
But what is this I hear them say?
Our Sunday is no Sabbath day;
Not such a word the Scriptures say.
Now what, in mercy, shall I do?
Expecting what they say is true,
Vainly I try my faults to hide,
If they have Jesus on their side.
Let me no more then disobey;
Let life or death or come what may.
Excuses all will be in vain,
When Christ on earth shall come to reign.

TO MRS. DE BONNEVILLE.

These lines, dear Madame, I have penned
In token of a sincere friend.
I've done it all at your request,
Although you see they're none the best.
If anything therein you find
Not quite so pleasing to your mind,
You must excuse me, when I say
Your letters always lead the way.
May all your labors here be blest,
While trying hard to do your best;
And when this mortal you lay down,
May you in heaven receive a crown.
You now may think I've earned my pay,
For it took me more than half a day;
But if you'll tell me what to do,
So I can hear as well as you,
No more than that shall be my charge;
And that, I fear, is quite too large;
For though I so much time have spent,
'Tis scarcely worth one single cent.

The following piece of poetry was written by John Wilbur, a Quaker Minister, as reply to George Carlow on the sabbath; a work that was sent him by Joseph Maxson; who requested me to answer it :

" Such are the principles in religion, that every rational creature is accountable to his Maker for all his actions—that the soul of man is immortal—that our future happiness or misery is dependant on our behaviour in this life."

These propositions briefly do comprise
The state of man, in what religion lies,
From which we these conclusions simply draw,
That by obedience of the holy law,
And full observance of divine commands,
Man reconciled before his Maker stands.
But to reduce the subject to just laws,
We must investigate the earliest cause,
Of different impulse moving on the mind;
This to the good that to the bad inclined.
Two spirits did exist 'tis plain to see,
When Adam first was made, as now when we;
The one most good did gently intimate,
His will to Adam in that new made state;
To teach his mind the heavenly way to know,
While he remained here in this vail below.
The one most bad sugge[illegible]e evil way,
Opposed to God, he leads mankind astray.
Although his powers inferior, yet his art
Too oft misguides the weak unwary heart.
Now every man's the same that Adam had
To guide his steps along in good or bad,
These adverse spirits working in the soul,
This strives to gain, and that destroy the whole;
But rapturous to think, the noble plan,
That, happily displayed, held out to man
Free will and choice—which we will may serve,
The Lord of life or from his law may swerve.
An enmity there doth exist we know,
Between the Lord and the eternal foe:

Then wonderful absurd to apprehend
That man was made to feed the eternal fiend.
Far nobler was the purpose, mighty Mind,
That thou in wisdom spoke and formed mankind;
Then happy, more than happy man rejoice,
The Lord will save all that obey his voice.
His power is greater than the prince of night,
His servants he'll protect in perfect light;
He who will may come and freely may partake,
Salvation from all sin if he'll forsake;
But he that doth refuse the offers given,
And chooses sin before the way to Heaven,
Nor doth accept the terms our Saviour made,
Those plain conditions which may be obeyed
By all, must fail and never can receive
Rewards, for that he'd no faith to believe.
The holy Scriptures greatly do abound
With free will terms, and point all to the ground
Of faith, obedience, and works of love,
The surest passport to the realms above.
But here should any doubt or wish to find
A pilot sure, to guide his fleeting mind,
Behold the word, tis able to direct
The attentive mind, and it in truth protect.
But where's the word? tis in thy mouth and heart,
There pure instruction 'twill to thee impart;
The Comforter, the free and perfect law
Of liberty, thy soul to him will draw,
If thou obedience to its motion give,
'Twill lead thee on where saints and angels live.
Good Jeremiah, a noted seer of old,
Did plainly see and faithfully foretold,
That as the law the Lord in Sinai made
With Israel, which law they disobeyed,
Therefore a covenant of truth and light,
He plainly in their hearts would one day write;
And place it in the mind so near at hand
That all might read and clearly understand.
The day was come when Paul the subject takes,
Compares these laws and plain distinction makes
Between the law on tables of the heart,

And that on stone, which Moses did impart.
Which once was glorious, Paul is well agreed,
But one more glorious now doth succeed;
And that the former now is done away
Where Christ has come, the brightness of the day.
If righteousness come of the law 'tis plain,
As Paul the apostle says, Christ's dead in vain.
The reason is the terms on which he died,
The Comforter would send, a perfect guide;
Which into truth should always lead the mind,
A universal law for all mankind.
Then he who keeps the old law now for his guide,
Seems to reject the terms on which Christ died.
But of the former law no doubt a part
Does coincide with that upon the heart;
The spiritual law inscribed upon the mind,
Does teach morality of every kind.
Now here a difference varied zeal excites,
You plead an outward sabbath, outward rites,
Which we believe do plainly represent
An inward rest, that inward rites were meant.
That as the Lord from his own works did rest,
Those perfect works, he doubtless saw it best,
So man must cease from his own works of sin,
If to the christian rest he'd enter in.
The sabbath day's a shadow, as Paul saw,
Of things to come, a figure in the law.
This text most clear G. Carlow's twisted round
Left out the day and lead us to the ground,
Of what the Apostle meant or here declares,
For this plain text with other parts compares.
His general traits of doctrine plainly show
The ancient laws a shadow of the new.
Our Lord on earth no where that I have found,
Enforced the seventh day on Gospel ground;
But left it on a par I'm clear to say,
With other rites which now are done away;
Was oft accused of sin by Jews they say,
Because he did not keep the Sabbath day.
In their own eyes they better were than he,
Because his glorious rest they did not see.

And now to show that seventh day command
Was never meant for all in every land,
I'll call the mind into the polar ray
Where six long months describe the natural day,
Each night the same, how then 's the sabbath there?
Or how 'll their time with Moses's law compare?
A day and night there constitutes a year,
Which doth include above three hundred here.
Then if some sacred parts of time there are,
Which days here in this milder zone declare
How can they properly define them there?
And still some other reasons will arise,
And show how time revolves around the skies;
That if a man should take a western route
And fully circumvolve the earth about,
Then his account with ours would not agree,
His seventh day to us would sixth day be.
But if an eastern course one traverse round
This globe of earth, it clearly will be found
When he returns, if he returns at all,
His seventh day would on our first day fall.
So that in foreign lands it doth appear,
Part of their seventh day is first day here.
Therefore no certain space can be defined,
A universal rest for all mankind.
Hence clear it is, the Israelites' command,
Which were of old dispensed by Moses's hand,
Were local precepts to a certain race,
And not enjoined on man in every place;
But that these precepts now are done away
Even to the Jews in this our Gospel day.
He's not a Jew, who outwardly is so,
But he's a Jew, who inwardly doth know
His heart and spirit circumcized from sin,
And selfish passions purged out from within.
And now, to show the reason why we keep
And lay us by the first day of the week;
Because the laws of this, our land, suggest
A seventh part of time observed for rest,
For man and beast, that none may be oppressed.
A seventh part of time thereby is given

For man to offer homage up to heaven;
And set apart, from servile labor free,
That all might come, and no excuse might be.
Accordingly our rulers did assign
The first of all the days to be the time;
And as we judge it rightly fixed to be,
We think it is our duty to agree,
And cordially submit unto all laws
Which go not counter to the noble cause
Of christian faith, most needful to be found,
A lovely plant that grows on gospel ground.
With charity, whose balmy odors rise
And breathe its friendship to the boundless skies.
She to each sect extends the palm of love,
And wooes sincerity, the mystic dove.
Then come, O Faith, O Love, and Charity,
Come, will you condescend to dwell with me;
That faith may fortify my feeble mind,
That I sure confidence in Christ may find,
That perfect love, which casteth out all fear,
May draw my spirit to its fountain clear,
And charity, so near allied to thee,
May all the christian name unite to me;
That so sincerity may act her part,
And with the noblest truths inspire my heart.

JOHN WILBI

TO MY RESPECTED FRIEND, JOHN WILBUR.

A little poem lately I did read;
I understood it did from you proceed.
Perusing on at first, I did not see
But you and I should very near agree;
Till coming to about the sixtieth line,
I found your thoughts were quite reverse to mine
I thought perhaps tradition was the cause
Why we should differ so, 'bout certain laws,

Which you declare are plainly done away,
Tho' no one Scripture such a word doth say;
And if traditition has our minds divided,
By Scripture now, the point must be decided.
No other standard can we mortals find,
Whereby to ascertain our Maker's mind.
'Tis by the Scriptures only, that we know
That Jesus in the flesh did come below.
Hence every spirit which doth not accord
With what is written, is not of the Lord.
The Scriptures then, must be the surest guide;
If so, by them the spirits must be tried,
To which, should we impartially attend,
I think the contreversy soon would end.
'Tis by the Scriptures that we understand
That certain laws dispensed by Moses' hand,
Were merely shadows of the gospel day,
And when that came, were plainly done away:
That quite aside from these, there was another,
Teaching our obligations to each other:
Likewise what we to our Creator owe,
Above all living on this earth below.
Our great Creator, in the earliest time,
Enjoined on man, in every age and clime,
Those laws of right which can't be done away,
So long as men are suffered here to stay.
Such are our obligations to each other,
One cannot love the Lord and hate his brother.
Hence certain rules of life Jehovah gave,
That each to each might know how to behave;
And that those rules might never be forgot,
He fixed them firm on stones which never rot;
Which plainly intimates they are so pure,
They must remain as long as stones endure;
For just so long as love to God is due,
Just so long man must love his neighbor too.
And now to show they still remain complete,
Those ten commands I briefly will repeat.

I.

No other Gods before me shalt thou have,
Is binding still on all this side the grave;

'Tis wicked now this rule to disobey,
And consequently 'tis not done away.

II.

No graven image shalt thou ever make,
To bow thereto and thus thy God forsake;
Nor any likeness in the earth or sea,
Thou shalt not serve nor to them bow the knee.
The Lord will visit such abomination,
Unto the third and fourth generation;
But not on those who love and serve the Lord,
But such as hate and disobey his word;
While unto thousands he will mercy show,
Who love the Lord and keep his statutes too.
This second precept sure is binding still,
He has not made it void nor ever will.

III.

So long as stones upon this earth remain,
Thou shalt not take thy Maker's name in vain;
He will not hold them guiltless who profane
Or dare presume to take his name in vain.
This rule holds good in every dispensation,
As well on Greeks as on the Jewish nation.
And 'tis a fact that cannot be denied,
It must remain as long as stones abide.

IV

Remember saith the Lord my day of rest,
It is the day I sanctified and blest;
Six days shalt thou thy sevile work pursue,
Which on the seventh thou shalt never do;
For in six days I every thing did make,
But on the *seventh day* my rest did take.
Now just so long as we may this relate,
That God in six days all things did create;
So long in fact we must as truly say,
He blest and sanctified the seventh day.
So long as 'tis both requisite and right,
That we in social worship should unite,
So long it is our duty to obey,
And celebrate God's holy sabbath day.
So long as we our living must obtain,
By toil and labor, with fatigue and pain,

By this command we're very highly blest;
Each seventh day all are allowed to rest,
Both man and beast, that none may be oppres'd,
As you yourself most frankly have confes'd,
That such a law is rightly fixed to be,
And think it is your duty to agree
And cordially submit unto all laws,
Which go not counter to the Christian cause.
Now if such precept does not counteract
True christian faith, then 'tis a stubborn fact,
It must be for it, as declared the Saviour,
What's not against us must be in our favor.
Thus your confession fairly doth admit,
The fourth command in substance binding yet;
Only you think the law of men must stand,
Rather than what Jehovah did command.
And thus you see the reason why we keep,
And lay us by the last day of the week;
It is because the laws of God suggest
A seventh part of time observed for rest:
A seventh part of time thereby is given
For man to offer homage up to heaven,
And set apart from servile labor free,
That all might come and no excuse might be.
Accordingly Jehovah did assign,
The last day of the week should be the time;
And as we judge it rightly fix't to be,
We think it is our duty to agree,
And cordially submit unto all laws,
That thus contribute to our Savior's cause.
Hence all the odds 'twixt you and I has been
I held God's law, but you the laws of men.
But to return from this, my short digression,
Having elucidated your confession,
Upon the ten commands my mind will fix,
Dismiss the fourth, and name the other six.

V.

So long as children on this earth do stay,
They must their parents honor and obey.
In doing this it shall be well with thee,
And thus thy days long on the earth shall be.

This fifth command was never done away,
If we believe what Paul did plainly say. [Eph 6:
VI.
So long as stones remain, thou shalt not kill.
VII and VIII.
Neither commit adultery, nor steal.
IX.
Nor bear false witness to thy neighbor's wrong;
X.
Nor covet what to others doth belong.
These five last laws, 'tis likewise clear and plain
They must endure as long as stones remain.
Now with the state of man these laws compare,
And we shall find not one of them to spare.
These ten commands did not our Savior say,
One jot thereof shall never pass away,
Till heaven and earth shall pass the burning day,
Or till fulfilled all that the prophets say?
These ten commands our Savior did fulfil,
And thus he taught us how to do his will.
This is the law, most holy just and good,
And spiritual too, when rightly understood.
Thrice happy he who wholly, not in part,
Has this pure law inscribed upon his heart.
This is the law, beyond a single doubt,
That good old Jeremiah spoke about.
Herein I think you made a great mistake,
Concerning what the good old prophet spake.
A new-made law the prophet did not say,
But a new covenant shall be that day;
And this new covenant which I'll impart,
Shall be my law, inscribed upon the heart.
These ten commands, when written on the mind,
Do teach morality of every kind.
Not one of these will good men disobey,
Excepting that about the seventh day;
And this, no doubt, they'd keep with due submis
Had it not been for such a strange tradition;
And though tradition thus has played its part,
Yet something still seems written on the heart,
Which testifies to every thinking mind,

He ought to keep a seventh part of time.
Hence, rulers in all christian lands do say,
The fourth command requires a seventh day;
Yet somehow they do rather seem to trust,
The Sabbath day is changed unto the first.
This somehow change begun, 'tis clear and plain,
By Constantine, in his benighted reign;
Thence handed down, through popish fire and smoke,
And by tradition, men retain the yoke.
Hence, even now do rulers lift the rod,
In contradiction to the word of God.
The jail, the fine, for all who wont obey,
And strictly keep this man-made Sabbath day.
Now this, you say, is rightly fixed to be,
And think it is your duty to agree,
And cordially submit to what they say,
Which is, that Christ has changed the Sabbath day;
And yet you say 'tis plainly done away.
Now charity forbids that I should say
You mean herein the Lord to disobey;
I must needs think had you been rightly taught;
You never would have harbored such a thought.
Perhaps you'll say like others, we are fools;
Thinking to know much more than all the schools.
But, sir, we search the Scriptures through and through,
Yet cannot find one word for them or you;
And many first day people, late have found,
That by the Word they can't maintain their ground,
And being by tradition lead astray,
Conclude the Sabbath must be done away.
Yet such a law being written on the mind,
To keep a day, they still remain inclined;
But this conclusion forms a fine excuse,
To keep the day most generally in use.
Say they, the law no longer is in force,
So we may keep which day we please, of course.
Thus keeping Sunday almost doth suffice
To quell the guilt that in their souls would rise,
Should they entirely act in every part
Contrary to that law upon the heart.
Ah, how much better would the case have been,

If Constantine had not contrived the plan;
If popish counsels had not lent their aid,
To usher in the stratagem he laid.
Ah! cruel emperor, what hast thou done?
Was all this mischief in thy brain begun;
Could nothing else have satisfied thy pride,
That thou must thus the christian world divi
One would have thought thou might most pla
That part of Christendom would follow thee,
While others cleaving to the law of God,
Would not submit to thy imperial nod.
But as it is, what e'er thou might expect,
We now must groan beneath the sad effect.
Behold the christian world now rent in twain,
And all attempts the Sabbath to regain,
Seems but to grieve the adverse party more,
And make the chasm greater than before.
Almighty King, assume thy sovereign sway,
And chase the mists of human laws away;
In all thy sacred truths let all unite,
And soar to realms of everlasting light.

Now what you say respecting polar time,
Appears to me but a delusive rhyme.
You call us off unto a certain place,
Which is no dwelling for the human race;
Of consequence we this conclusion draw,
That where no people is, there needs no law.
Yet were men there, did they but understand
The thing that's meant when God doth give c
'Twould be their duty strictly to obey,
Whether 'twas always night or always day.
Now when this earth did first begin to run,
Shifting its sides unto the radient sun,
One side was dark, the other side was light:
The light God called the day; the darkness n
So when it had quite round its centre run,
One day and night was out, the next begun.
Hence clear it is, the space of time he meant
Was while this earth once round its axis wen
Then if so be that people could be there,
And could endure that frigid state of air,

By certain landmarks they might well compute
Such parts of time as with God's law would suit.
But since no mortal ever could arrive
Unto the polar point and there survive,
Then sure 'tis wrong the Scriptures thus to twist,
Under pretence of things that can't exist:
Compassing land and sea, from equinox to pôle,
To make one proselyte, deluded soul
When done more vile, perhaps, by seven fold,
As was one wretched proselyte of old;
For being taught one holy law to break,
To break nine more the liberty he'll take,
And thus go on, and well enough he may,
If true it is these laws are done away.
Excuse me if you think I speak too rash;
I do not mean so much to use the lash,
As with plain language strive with all my might,
On darkened minds to cast a gleam of light.
The great Apostle bids us all beware,
Lest we are spoiled through philosophic snare
And vain deceit, which we may often find,
Where wrong tradition veils the fleeting mind.
And now to trace you round this rolling world;
An eastern and a western route you've twirled,
And made out nothing by the spacious travel,
But what I call a wretched, foolish cavil.
'Tis by the use of reason, man has found
That one this spacious earth may traverse round:
By that same reason, 'tis as clearly plain,
That by the route one day he lose or gain,
When he returns, his day he must correct:
'Tis what we know, and what we must expect.
But for a man to bring this as a plea,
That round this earth no Sabbath there can be,
Appears too weak for men of sense to bring,
Against the laws of our Almighty King.
And now, to make you clearly understand
That Sabbath day can be in every land,
At least those parts where mortal men reside,
And nowhere else can precepts be applied:
There was a place where first the orb of light

Appeared to rise, and westward take his flig
That moment, in that place, first day begun;
And as he in his circuit westward run,
Or rather as the earth did eastward spin,
To parts more westward daylight did begin;
And thus at different times, from place to pl
First day began, it clearly was the case;
And I should think a man must be a dunce,
To think the sun arose all round at once.
So that in foreign lands, it doth appear
There was a first day there as well as here;
And if there was a first, the earth around,
As sure as rates, the seventh might be found
And thus you see, it matters not a whit
To which meridian of the earth we get,
Since each distinctly had its dawn of light,
And ever since successive day and night:
Thus while our antipodes in darkness sleep,
We here the true primeval Sabbath keep.

WM. ST

A REPLY TO ELDER GRISWOLD'S REMARI JUSTIFICATION.

TO THE EDITOR OF THE SABBATH RECORDER:

I beg leave to trouble you with a few words in repl Elder Griswold's remarks, in his report respecting the ligion among the eastern churches; which report was the Recorder of Jan. 4, 1849. After stating, that in ces a perplexity of mind existed in regard to their ac says: "As one of the committee, I am of the opin doctrine of justification by faith alone, ought to be prominent in the teaching among these churches."

Now some of us about here, have an impression tha is dead; and we cannot conceive what benefit coul *preaching* up a dead faith among these churches. Dea *as the body* without the spirit is dead, so faith wit

dead also, being alone." "And though I have all faith, so that I could move mountains, and have not charity, I am nothing."—Pray tell us then, what good faith alone could do us. I presume that not a single instance can be produced from all the Bible, where any one was ever justified by faith alone; that is, justified by a faith not accompanied with a corresponding obedience, so far, at least, as he knew what was required of him.

Elder Griswold further says: "Good works are consecutive, and not causitive of justification;" by which I understand him to mean that good works are a kind of necessary consequence, rather than a voluntary obedience that follows faith in the natural order of things, just as I have heard the case represented by others, who say that good works are the fruit of faith; as if they thought that good works were involuntarily produced by faith, just as the apple tree involuntarily produces apples; or else that those good works were somehow involuntarily rendered voluntary by the mysterious operations of regenerating grace: somehow so, I know not how, for I confess I don't understand it, and I very much doubt whether they understand themselves, when they say that good works are the fruit of faith, or that they are consecutive. I understand faith to be a belief of the record and testimony that God has given us of himself and of his Son Jesus Christ.

And now let me ask, how many thousands upon thousands are there in christian lands, who believe all this as firmly as ever Abraham did, and yet for want of that obedience or good works that such a faith demands, they remain in an unjustified state for years; but as soon as such obedience or good works were yielded or performed, they are pardoned and justified. Who, then, will say that good works are no cause, or not causative of justification, seeing they could not be justified without them? They were not justified because they did not add to their faith virtue. I would not be understood to believe that our good works are the first procuring cause of pardon and justification; that I understand to be the sufferings and death of Christ. Neither do I suppose that the industry of the husbandman is the original cause that the earth produces food for man and beast; that I understand to have been implanted in the nature of things, by the hand of the Creator. Yet no man in his senses will pretend that the labor of the farmer, in cultivating the earth and putting in the seed, is no cause or not causative of a good crop. Nor should I any more have thought that any man acquainted with the Bible, would ever have questioned,

that repentance from dead works and obedience to God, are as good works, I believe, as can be performed,) are not tive of pardon and justification. It certainly must be a that they are a secondary cause, at least, and if they are n as that, then they are causative.

But brother Griswold farther says: "There is danger i days of do this and thou shalt live;" whereas, the Bible i just such language, (i. e. do this and thou shalt live,) fr end to the other; and I apprehend there is much greater d believing that we can be justified by faith alone, than the believing what the Bible teaches. The Bible says, "if th ed turn from his wickedness, and do that which is law right, he shall live." The Bible says, "blessed are they his commandments, that they may have right to the tree of l enter through the gate into the city." The Bible says "i these things ye shall never fall, for so an entrance shall be tered unto you abundantly into the everlasting kingdom.' brother Griswold seems to think there is danger of such d in these days.

I know the Bible says we are justified by faith; but I suppose that common sense would teach us that it must b ing and not a dead faith. And I understand by the Scr that instead of good works being the fruit of faith, they very life of it; and every one knows there must be life in t before it can bear fruit. We should think it a miracle in we should find a dead tree bearing apples. If brother G does not mean what we understand his language to sig would do us a kindness if he would give us his meaning guage that we can understand.

WM. STILL

LETTER TO DOCTOR WAYLAND.

To the Rev. Doctor Francis Wayland and his friends composing the committee appointed by the Rhode Island Sabbath Union to address the people of the state in regard to a better observance of the Sabbath:

DEAR BRETHREN.—With feelings of deep interest, and we trust of christian kindness, we think it our duty to lend our feeble assistance in promoting a cause of so great importance to the welfare of our long and highly favored country. We perfectly agree with you that the habit of violating the Sabbath, now rife through the land, must be done away, or the consuming judgments of God which he has denounced on the nations that dishonor his day, will lay waste our goodly heritage, and overspread it with the blight of his anger; an awful and fearful consideration surely. Yet as God is unchangable, we have no reason to expect to escape the awful stroke of his displeasure, unless by a speedy reformation it is averted.

But while we thus tender our services to assist in a work so great and important, the accomplishment of which is so much to be desired, we must be permited to tell you that we have no hope of accomplishing the desired object, unless we begin at the root of the difficulty. And what is that? Why we think it as plain as the nose on a man's face, that the dilemma grows chiefly if not entirely out of the circumstance that the great mass of the people of our country have been trained up to believe that the first day of the week is the Sabbath; but when by reading the Bible they find that they are not required by the word of God to keep the first day of the week, they no longer feel any guilt of conscience for laboring or sporting on that day; and having always been taught and in the habit of laboring on the sabbath of the Lord, they feel no restraint against laboring on any day of the week, any farther than they are restrained by civil authority or ecclesiastical dicipline.

Hence the apathy or rather the total disregard of the Sabbath. This being the case, it is not uncommon to hear even christians (that is such christians as our country affords) say it is nonessential; nay they go so far as to say, if the man is only a christian we

care not what day he keeps or whether any at all, just as if they thought a man could be a christian without yielding obedience to God, or rather that we are not requiredto keep any Sabbath at all. O! how strange! Others say, they are satisfied that there is no other Bible Sabbath but the seventh day, but they cannot keep it because every body around them keep the first. Another says, I wish every body kept the seventh day, for I believe that is the rightest day to keep; still for convenience sake they keep along the old track, laboring on the Sabbath. Another says, I should think any body that ever read the Bible would know that seventh day is the Sabbath; but, say they, I never felt condemned for not keeping it, so they keep along with the multitude. Others again are trying all the strength of their wit to make it out that the first day of the week is in fact the seventh day of the week, which after all only betrays their conviction that the first day is not the Sabbath by divine appointment. And thus they are trying to pacify their consciences, by endeavoring to make themselves and others believe that they actually keep the seventh day, being conscious that no other but the seventh is the Sabbath of the Bible; because it is not convenient for them to change their practice.

Such a course as this I have several times witnessed even by professed ministers of the Gospel. But alas how vain or presumptious is such an attempt, since all Nations are exactly agreed as to which is the first day of the week, and always have been so agreed from time immemorial, which fact clearly proves that the day of the week has never been lost, for if it had there certainly would have been some disagreement about it, which never was the case. The Mohommedans know which the sixth day of the week is and keep it as a sabbath. The Jews all over the world know when the seventh day comes and keep that, and a large portion of the christian world acknowledge that they keep the first day of the week; and now in the face and eyes of all these well known facts, for professed ministers of the Gospel to come forward without a blush and attempt to make the people believe that what every body calls the first day of the week is in fact the seventh day of the week, certainly proves them very ignorant or a little dishonest.

On the whole, we are pretty well satisfied that the inhabitants *of Rhode Island* at least, are pretty generally convinced that the *first day of the* week is no Sabbath at all but by the usurpation of

man. Now all these things considered I think no wonder that the common people, especially such as are somewhat greedy of gain, should regard no Sabbath at all. Indeed, is it not rather a wonder that it has not produced a general contempt for the whole Bible; they having been trained up to believe and practice as a religious duty, what they know the Bible does not teach.

But again, when the change of the Sabbath was partially effected by the Roman hierarchy, which process was going on from the beginning of the fourth up to the 12th or 13th century and perhaps longer, there being many who never would submit to the authority of the Pope in that respect, particularly the Armenian christians in Asia, and the Waldenses of Piedmont, and many others in different parts of Europe, who still retained the original Sabbath, and thus the christian world was thrown into a state of confusion in respect to the Sabbath. And it is evident that such a change could not be effected without such confusion, and such confusion has always harassed the christian world even down to the present time.

Let us look for a moment at the confused state of the church as it is at present in our own state, as well as in other states and in Europe, some keeping one day and some another and some no day at all; hence we see all sorts of business going on from morning till night on every day of the week, the sound of the carpenter's axe and hammer is heard in different directions; loaded teams driving in every street and lane of the village; cotton and other factories in full operation on every day of the week through the year; and all this in consequence of changing the day, and breaking up the order in which God intended the world should go forever. And yet do you say, it cannot be expected that they will change it back since the transgression has been going on by such a vast number of professed christians for this fourteen hundred years. Will not the Lord say of us, shall not my soul be avenged of such a Nation as this? We tell you, brethren, we do most ardently desire and pray for the time soon to come when there will be a better observance of the Sabbath; but surely we never expect to see a better observance of the Sabbath, on Sunday.

We may call on magistrates to enforce those civil enactments which were so foolishly put forth to coerce the people to do what the Scripture clearly shows to be wrong; but it is all in vain, we can never bring about a reformation on the subject by such measures, *so long as* the people are allowed to read the Bible.

If we ever intend to effect any reformation in regard to the Sabbath, we must act consistently; we must practice what we teach; we must keep holy the seventh day as God has commanded us, and not suffer ourselves for a moment to believe the Lord will be pleased with our specious pretentions to honor the day on which some suppose Christ rose from the dead, (although the Scriptures do not say so,) as if we thought that would atone for the transgression of the law, and the breaking up of the order in which God intended the world should go. God may bear long, as you say, but we cannot expect he will bear it forever. Already we see manifest tokens of his displeasure; and it really seems by the present appearance of things that some dreadful calamity was soon coming upon us; and what particular sin can we suppose has more especially stirred up His wrath than our so long refusal to honor his holy day, even when we have the Bible in our hands.

We wish you not to cease your labors to make the people see and understand their obligation, and the indispensability of keeping the Sabbath; for when that is once effected we think there will be no great difficulty in showing them what the true Sabbath is. We shall need only to refer them to your address to the people of Rhode Island, with instructions to compare it carefully with the Bible, which if they will but do they cannot but see that there is no other day required to be kept as the Sabbath, but the seventh day of the week, and all people of learning know which seventh day is. In that address we have thought you have nearly if not quite outdone all our Seventh day Baptist writers, in proving that the seventh day is the only Sabbath of the Lord; yet after all you seem to give it such a certain curious kind of a twist as to insinuate that you mean that the first day is the Sabbath now, especially seeing it has been kept so long. But such a kind of management really seems to us quite improper, to say nothing more.

We do, therefore, respectfully but earnestly urge it upon you individually and collectively, to come out fearlessly and commence the work of reformation, by keeping the seventh day according to the commandment. You may perhaps think it a task too hard to be undertaken at so late a period, and under existing circumstances; but fear not, the Lord can and will clear the way, *for it is written*, where there is a willing mind it is accepted *according to what a man hath*. But however difficult it may appear

we must come to it, or expect our goodly heritage will soon be laid waste. The Lord has borne with us a great while. It is high time for us to awake out of sleep. Indeed we think a reformation must soon take place, or we are a gone people. We must not confer with flesh and blood; we must not wait one for another, but say with Joshua, "Let others do as they will, as for me and my house we will serve the Lord." Is he not even now speaking to us in the most emphatic language: "How long refuse ye to keep my commandments and my laws?" And we ask, is not eighteen hundred years quite long enough for us to refuse?

It can hardly be expected that the church of Rome will change it back. Yet, we Protestants, as individuals, can do it when we please, and save ourselves from this untoward generation. We must not wait to be clearly shown that it is wrong to disobey God; especially wherein his law is so very plain and easily understood, even by a child. We also urge it upon you to use all your influence (which we think is not small) to prevail on all the ministers of your acquaintance to come out boldly and tell the people the plain truth: that the seventh day is the only Sabbath of the Lord thy God, as you yourself have clearly shown. We think that a fearful responsibility rests on the ministers; nay we think it is the ministers chiefly that have for a long time kept the people back from embracing the truth on this subject. If the ministers generally would set the example, and teach their several congregations the whole truth, both by precept and example, the people generally would follow as readily as a flock of sheep would follow their shepherd, and we should probably soon see such a reformation as has not been witnessed since the day of Pentecost; and other corruptions of the church which came in at the same door would begin to disappear, and the differing denominations unite and open the door for the ushering in of that glorious period called the Millenium, which never can take place while the church is in such an adulterated state as it now is in, especially in regard to the Sabbath.

Of all the corruptions brought into the church by the old mother of harlots, we believe there is not one that has more powerfully retarded the progress of the Kingdom of Christ in the world, than that of changing the Sabbath. And shall we any longer cherish such an obstacle? God forbid. We doubt not that many pious souls have really *thought it* was all right, having been brought up in *darkness and ignorance* on that subject: indeed, we have con-

versed with many who have told us they never even tho
its being wrong, thought they knew the Bible said the sever
is the Sabbath, but they had always been told that the Sabb
changed by Christ and the Apostles, and being entirely cre
they had never investigated the subject, but thought they
in future. "But the times of this ignorance God winked
now commandeth all men everywhere, to repent." Surel
long been a day of darkness on this subject, but now the tr
shineth; and we greatly fear that many will not come to t
lest their deeds should be reproved, or their wordly concer
trated.

And now, brethren, we do humbly trust that we have t
dressed you in the spirit of meekness, and in the name and
the Lord, whether you will hear, or whether you will for
For whether there be in the city a Noah, a Daniel, or a
can deliver but his own soul. You have enumerated a nu
the practices by which you say the Sabbath is desecrated;
going to the post office and reading political newspapers
in pleasure carriages or steamboats: but pray tell us, wh
all this amount to, when compared with secularizing th
Sabbath day, every week, and doing any kind of busines
on that comes to hand. And now, brethren, we commend
God and to the word of his grace; and that the kind Lord
forgive all our wrongs, and grant us repentance unto l
open all our eyes to behold wondrous things out of his law
prayer of your humble servant,

WM. STILL

The seventh day God sanctified,
And there that sanction doth abide.
Who then that day doth secularize,
Doth God's authority despise;
Whatever pretext he may claim,
Even to revere the Savior's name;
'Tis but to do like old King Saul,
When he did save the best of all,
And thus God's word he did despise,
Under pretence of sacrifice,
Thinking therewith to please his God;
But lo! he sank beneath his rod.
And now, dear friend, what would you do
If it should turn out so with you?

For many first day people know
The Scriptures do most plainly show,
The seventh is the Sabbath day,
Yet are not willing to obey.
It goes so hard against their grain,
They hope the Lord will not complain,
At least he'll not send me to hell
If I keep Sunday pretty well;
I'll make it up some other way,
But pray do let me keep first day.
Who keep the seventh are so few,
It seems to me 'twill never do.
I think I can do much more good,
Than otherwise I ever could,
If God would let me disobey
That law about the seventh day.
It makes no odds as I can see,
If one is kept as ought to be;
And now the prospect looks so bright,
I think I'll risk it, wrong or right.

COPY OF A LETTER TO MR. TUCKERMAN.

Westerly, April 5, 1846.

DEAR SIR:

In regard to the conversation I had with you several months ago—you asked me if the third commandment of the decalogue had any allusion to swearing. The question being such an one as I had never heard or thought of before; and having had no time of reflection upon it, and knowing that to swear falsely by the name of God must be taking it in vain, I told you I supposed it had. You then said if it had, Christ telling us not to swear at all proves the decalogue not immutable. These last expressions of yours gave occasion for me to think very seriously on the subject, and I have come to the following conclusion, viz: that you will not fling off your obligation to keep that or any other of the ten, *quite so easily.*

The third commandment says nothing at all about swearing; but simply "thou shalt not take the name of the Lord thy God in vain;" consequently it has no connection with swearing, otherwise than to swear falsely by the name of God happens to be one of the many ways by which we can take his name in vain. It therefore has no more connection with, or allusion to swearing, than it has with any other mode of using that name irreverently. The substance of the injunction is simply this: thou shalt not speak my holy name but with profound awe and reverence.

But supposing that swearing falsely by that name was the only way by which we could take it in vain, and subsequently to the giving of that command, we were by the same authority forbidden to swear at all, this last injunction would corroborate the first, and would go to strengthen and confirm it, rather than to render it changeable: for if we must not swear at all, we certainly must not swear falsely by the name of the Lord. Hence I am fully satisfied that your method of rendering the decalogue changeable, fails you altogether. And now if you will not be offended, I will tell you what I think about it. I think you may just as well expect to tear Jehovah from his throne, as to expect to make out that the third commandment of the decalogue is changeable. Be assured sir, that that command cannot change nor be changable, so long as the nature of the case remains as it is, and as it always was and eternally will be. Just so long as God remains to be holy, just and good, and we remain to be his offspring and dependent on him, just so long our obligation to reverence his holy name will remain immutable.

You certainly must dissolve the relation that exists betwixt us and our Creator, before the third commandment can be rendered mutable; for he will not hold him guiltless that taketh his name in vain, without limitation or reversion. And I often feel awfully about those christians who dare thus to tamper with the law of God. It seems to me dangerous to tamper with edge tools; and I verily believe the law of God is sharper than any two-edged sword, and more immovable than Mount Sinai itself.

I am well aware that some people, because there is something in the fourth commandment not quite so agreeable to their interest or convenience, have endeavored to overturn the whole decalogue at a lump, by calling it a meagre set of rules, Judaism, or some such reproachful epithet; but I should hardly have thought that a christian would have attacked such an one as the third, for

the same reason. But I hope that when you have thought a little more maturely on the subject, you will begin to think more favorably of them all. At any rate, I hope that you will remember that whosoever shall break one of these least commandments and teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them the same, shall be called great in the kingdom of heaven.'

As to the fourth commandment, I need not say anything about that at present, for I suppose you know what it says as well as I do. I will only say that the Lord Jesus Christ said not one jot or tittle shall pass from the law, till heaven and earth shall pass away. And Paul said as many as have sinned in the law shall be judged by the law in the day when God shall judge the secrets of men by Jesus Christ, according to his gospel; and I suppose you know more about your own secrets than I could tell you.

But we will bear in mind one thing more; and that is: James said, whosoever shall keep the whole law and yet offend in one point is guilty of all; for he that said do not commit adultery, said also, do not kill. Here we see that St. James had the decalogue in view, while thus speaking about the law, and clearly shows that the transgression of either of the ten, criminates the man who does it. It may be, however, that you differ in opinion from James and Paul, and Jesus Christ, for I have heard it said that all cannot see alike. But for myself, I rather incline to believe and hold with the apostles and prophets, Jesus Christ himself being the chief corner stone; yet I think it right to exercise all proper forbearance and charity towards such as differ from us in opinion, although I declare I have sometimes been almost afraid that some people care more about having their own way, than they do about what the Bible says.

Believe me still your sincere friend and well-wisher,

WM. STILLMAN.

The following poem of eight lines was taken from the front page of Daboll's Almanack, for the year 1843:

The old year 's passed, and now behold the new
Burst forth in awful gloom, if Miller's words be true.
Let not weak minds by such fanatics driven,

Believe he knows the secret will of heaven.
Astronomers who view the mighty spheres,
See in their harmony, unnumbered years
That yet will roll, and oceans heave their waves,
While all such prophets sleep within their graves.

Nathan Daboll has beat them all,
Poor Miller to despise;
He's warned the weak the truth to seek,
Among the starry skies.
There he can see with perfect glee,
Unnumbered years go round,
While Millerites have took their flights,
To sleep beneath the ground.
Now is it so I wish to know?
What from the Prophets fell,
Must be denied or set aside,
For what the stars can tell?
I am not quite a Millerite,
Yet sooner would be, far,
Than think Daboll can tell it all
By gazing at a star.
That harmony he seems to see,
Among the mighty spheres,
Might all expire amidst the fire
Of Miller's numbered years.
I must confess the folly less
In Miller's calculation,
Than think to see through harmony,
No end to this creation.
When his unnumbered years have run,
And harmony remain,
Unnumbered more are just as sure,
To one eternal strain.
Astronomers may boast such views
As none have seen but they;
Yet Scripture old has plainly told,
These too shall pass away.
I don't suppose that Miller knows
When Jesus will appear;
Nor yet at all, that 'Squire Daboll

Knows 'twill not be this year.
Then what's the use all such abuse,
Fanatic or his tool,
When each, indeed, has equal need,
To know himself a fool?

WM. STILLMAN.

WRITTEN IN SARAH ANN LANPHEAR'S ALBUM.

To Sarah Ann Lanphear a word I must say,
Since with us no longer she chooses to stay.
Three hundred miles distant her course she must steer,
Since having been with us two-thirds of a year:
So fare you well, Sarah, if off you must be,
No more perhaps ever each other to see;
May blessings attend you wherever you roam,
And peace and contentment dwell with you at home.
Though long miles and mountains betwixt us may rise,
At distance outstretching the reach of our eyes,
May that happy friendship no, never, expire,
Which in my old mansion we first did acquire;
And should your kind fortune so turn it around,
That you in hymenial chains should be bound,
May propitious Heaven provide you with one
Whose virtue and kindness was never outdone.
Then, Sarah, be cautious to what you consent,
Lest when it's too late, you have cause to repent:
For surely, he'd better be both deaf and dumb,
Than one of those dandies that love to drink rum.
And now in conclusion, permit me to say,
Let us for each other remember to pray,
That if on this footstool I see you no more,
We may have one blest meeting on Canaan's bright shore.

WM. STILLMAN.

The following article I read in one of the Norwich papers about fifty years ago, and it seems to me it ought not to be lost; so I have given it a place here. It was said to be written by Dr. Daniel Lee, and signed " Religious Enquirer, and entitled

A HINT TO THE CLERGY.

Having observed the advantages the community derive from the preaching and pious example of the clergy, in producing good neighbors, good subjects to Government, and industrious people, I have a high estimation for them; yet there is one thing of more importance to individuals than anything else, which as far as my knowledge extends among the clergy, seems very much overlooked by them; whether it is from the nature of the subject being entirely unintelligible, or from their amazing neglect, is to me unknown. This, however, is the fact: the road to the celestial mansion is very obscurely pointed out by them. It is not uncommon for the same preacher and in the same sermon, to tell the audience they must do, and they cannot do; that they must go to God for salvation, and they cannot: that it is in the power of all mankind to be saved if they would, and if they are not saved it is their own fault, and yet that no one not elected can be saved, and a few only are of the elect.

How these seeming contradictions are reconciled, is to me unknown. Perhaps some gentlemen of the clergy will undertake to reconcile them, and make the matter plain to every understanding. If they cannot, let them either deny the fact, or else confess they have undertaken to explain what is equally unintelligible to all.

If the Savior has purchased unconditional salvation for all mankind, or only a part, then whatever use a man may make of his agency will not alter the matter, and he is saved or damned, according to the sovereign will of Omnipotence.

If this be the case, tell us plainly that a man's conduct in this life can have no effect on his happiness or misery in a state of future existence. Deny not facts for fear of consequences; do not evil that good may come. But if on the other hand, there are certain conditions on which salvation depends, which are in the power of all to comply with, let them be clearly and plainly pointed out; for if the conditions are inexplicable, or such as we are not

capable of complying with, the consequences are the same as unconditional salvation or damnation.

Were the conditions on which salvation is offered to mankind once explicitly pointed out, the preacher would have little more to do than to enforce a compliance. Was this once completely explained, theology would be reduced to simplicity, and I should learn with facility, what few if any, have ever learned in this life.

RELIGIOUS ENQUIRER.

When I belonged to a company of the Militia, we chose a Captain, and the General Assembly commissioned another under whom the company did not choose to serve. The following was written to the Assembly in consequence:

Unto the Assembly ourselves we address,
Our respects unto them, and our grief we express.
'Tis not our intention good laws for to break,
But only just mention their woful mistake:
For if this be the course that they mean for to take,
When we choose a Captain some other they'll make,
Then in that same moment is liberty slain,
For which we're made soldiers only to maintain.
They may well consider 'tis not our delight,
For to be obliged to turn out and fight;
But yet if no other but quarrel we must,
We'll surely begin where the shoe pinches first.
For if for our liberty we have to fight,
No body can blame us to take it up right;
We'll nót go a hunting for tyrants at Rome,
While we have oppressors so plenty at home.
What is it but tyranny which we now feel?
Poor men that must labor for every meal,
Must turn out to *training* without any pay,
While great men are taking six dollars a day.
Tho' 'tis not paying deputies we so much mind,
Or training for nothing, altho' its unkind;
But when to choose officers we are denied,
With heart-racking sorrow our spirits are tried.

Then only allow us our leaders to choose,
No more to do duty then will we refuse,
Nor scarce to Appolyon would we ever yield,
While men of our choosing can lead us the field.

WM. STILLMAN.

The following is some of the author's experience, written in a Lady's Album, who requested me to write something original. She was a high Calvinist.

Even when I was young I possessed a weak mind,
I thought perhaps more so than Heaven designed;
My case I lamented, yet had some desire,
In some kind of knowledge to rise something higher;
But how to attain it I hardly could see,
Since those in high standing, scarce two could agree.
My parents advised the Bible to read,
And said it contained all the wisdom we need.
The minister told me with tears in his eyes
If ever I meant to be happy and wise
'Twas needful not only the Bible to read,
But I must add to it old John Calvin's creed.
He told of election and predestination,
Likewise unconditional pre-reprobation.
I asked the reason why God should do so,
To make some for heaven and others for woe.
He said that the reasons were all out of sight,
But urged that a sovereign had an undoubted right;
A long time I doubted, and could not receive
For truth what he said, or his doctrine believe.
At length I concluded such men ought to know
Much better than I do, perhaps it is so;
But when to this doctrine I gave my assent,
Into sad reflection I instantly went.
If this be the case I then quickly replied
I surely must be on the reprobate side;
For this I concluded as easy to see,
No one made for heaven so wicked could be.

I cried is it possible then that good Jove
Can be so devoid of all feeling and love,
To make me on purpose to send me to hell,
And yet that no mortal the reason can tell?
In almost disstraction I went out to pray,
When plainly I seemed to hear something say,
Go back and consider how foolish you be
To think that your praying can change God's decree
Confounded! I thought I had come to an end,
On earth or in heaven I had not a friend;
And O! the sad horror that seized my breast,
By no human language can be ever expres'd.
But still I felt humble and wanted to pray,
Yet nothing could think of consistent to say;
For nothing more silly or idle could be
Than to ask God to change an unchanging decree.
At length I concluded there yet was one thing
That I might request of so cruel a king.
Then on the cold ground I quite prostrate did fall,
And on the Almighty sincerely did call:
O! Lord was it needful thy glory to show
That I must be made for damnation and woe?
If so I beseech thee grant this one request,
With courage and patience O! let me be blest.
O! grant me assistance, O! grant me thine aid
To answer the purpose for which I was made;
If nothing will do but to hell I must go,
Thy eternal power and glory to show,
Then adequate make me to trials so sore,
O! grant me but this and I'll ask for no more.
I thus agonizing continued to pray,
At length some kind spirit did whisper and say,
If thus you are humble and wish to submit
To whatever God in his wisdom thinks fit,
There is no hell for you, nor ever can be
So long as you wish to be governed by me.
Unreconciliation forever will be
The cause of all misery, and not God's decree;
None ever were made for damnation and woe,
Yet there all impenitent sinners must go.
In extatic pleasure I rose from the ground,

In transcendant beauty all nature was crowned;
All glory to Jesus was then my sweet song,
The Lord was all good, but John Calvin was wron
I then thought it surely great weakness indeed
When first I assented to John Calvin's creed;
My parents' good counsel then came to my mind
That I in the Scripture all wisdom would find.
I then took the Bible and searched it with care
For John Calvin's creed, but lo! 'twas not there.
Now all I've related being literally true
You now may inform me how it has been with you
But ah! my dear Sister, one thing I can tell,
Let us always keep humble and all will be well:
The blood of a Savior will clease every stain,
And we in bright glory forever shall reign.
Yet be not deceived, permit me to say,
Unless we are humble enough to obey,
And do his commandments, just as they are given
We still remain sinners and unfit for heaven.

WM. STILL.

TO ALL PEOPLE WHOM IT MAY CONCERN

There is a misfortune prevails with mankind,
Of fixing the Scriptures to suit their own mind.
They first get their tenets, then make it their care
To pick out such Scriptures as best will compare;
And when they have found such as suit them the be
They wrongly construe them and skip all the rest;
And by such like measures there's scarcely a man,
But thus might find Scripture to suit his own plan;
And even the infidel, sometimes will fly
To Scripture, to make out a great wicked lie.
Some Scriptures at first sight, I freely will own,
Favor predestination, if taken alone,
But when we compare them with what is revealed,
The predestinarian must certainly yield.
'Tis almost too wonderful to be believed,

That people of reason can be so deceived,
Who hold to the Scriptures as sacred direction,
Which is to their doctrine a flat contradiction.
Some people will argue and constantly plead,
That from the beginning all things were decreed;
That whatever happens, doth jointly agree
With that first eternal unchanging decree.
Now this is surprising, that they will pretend,
This doctrine by Scripture to prove and defend,
While much of the Bible by God was designed,
To show that in sinning we have crossed his mind.
Now if we have sinned or have crossed his mind,
Then we have done something he never designed:
But if we do nothing but what he decrees,
Our actions can never Jehovah displease.
If all our transactions are what he designed,
Then surely, we never have crossed his mind;
But what he commanded for men to fulfil,
Was directly opposite to his own will.
O! what a strange idea these people rehearse,
That God decrees one thing, commands the reverse,
Which makes his commandments seem only intended
To make fools imagine they have him offended.
If this be the case, then he means to deceive,
And when he has brought us this lie to believe,
Then he like a tyrant doth turn and reply,
"Because you have sinned, you surely shall die."
Now only behold what confusion you make,
In that perfect being who cannot mistake.
Therefore I beseech you will never more plead,
That from the beginning all things were decreed.

The following lines were said to be written by Esop, the fable writer, when looking over his master's sermon in the old man's absence, which he was preparing for the next Sunday. Esop finding in it the doctrine of predestination, took a piece of paper and wrote on it the following lines, and left them on the table for his master to look at:

If all things succeed, already decreed,
And immutable impulses rule us,
To preach and to pray is but time thrown away,
And our preachers do nothing but fool us.
If we by hard fate are drove this way and that,
As the carman with whip drives his horses,
Then we cannot stray, but must go the right way,
Like the stars that are bound in their courses.
But if by freewill we may go or stand still,
As best suits our present occasion,
Then fill him a glass, and count him an ass,
Who preaches up predestination. ESQ

The following is taken from an old newspaper extra.

MR. PRINTER:—The following piece of poetry signed "Me ic," was slyly thrown into my entry, late in the evening, to v I annexed an answer; and whereas, the name of my friend is known to me, and I have not the privilege of directing it pers ly to him, I therefore wish you to publish both the letter an ply. Yours, &c., W.

DEAR SIR: I hear you've shifted round,
From what is right, to fatal ground;
Espoused the cause that once you slighted,
In caucuses you're much delighted,
Or sable meeting held in private,
There to fix and there contrive it,
To bring your electioneering plan
In shape to suit a simpleton.
On this your posts are hastened out,
To spread delusion all about;
To make them think that Jefferson
Is all they have to lean upon.
So thus of late the truth is stifled,
Our treasures drained, our pockets rifled.
At least of late, the rich are eased,
Whilst the poor are tightly squeezed,
With heavy duties on their salt,

Molasses, tea, on ale and malt,
Whilst luxuries are duty free,
Which brings it hard on you and me.
But why your meetings in the night?
To keep your projects out of sight?
For if your calling there were good,
You'd want to have it understood.
I thought you once a man of sense,
And now am not in much suspense;
But overbearing on your mind,
Has brought you thus to be inclined.
Pray consider where you be,
And look into the mystery,
And then you'll act without control,
As for the good of one and all.

MECHANIC.

TO MY UNKNOWN YET RESPECTED FRIEND, MR. "MECHANIC."

DEAR SIR: Your letter I received,
Whereby I found you sorely grieved.
Although your name I cannot find,
Yet I will try to help your mind.
My friend, I am inclined to think
That we were tottering on the brink
Of British poison, which of late
Had almost proved our dismal fate.
The seeds of monarchy were sown,
And like the pig-weed swiftly grown;
The tree of Liberty begun,
To droop beneath the scorching sun.
A federalist of high degree,
Of late has frankly said to me,
"Republics ne'er can long remain;
To try it here is all in vain."
A revenue of vast extent,
Seemed most extravagantly spent:
Then this did consequently follow,

Stamp duties next we had to swallow;
And when all this, it seems, was spent,
With millions more at eight per cent,
Then down came tumbling at our backs,
A most surprising direct tax.
Each window now must be inspected,
The tax eat up before collected.
Nay, in some towns, I think they say,
The tax did not the cost defray.
And some old ships they now must buy;
I think the price was pretty high,
But yet they answered well the route,
To transport gentlemen's boys about.
And now to keep the matter close,
They fixed for us another dose:
Sedition laws we now must take,
For fear in outrage we should break;
And still to keep themselves secure,
One burden more we must endure.
A standing army now proceeds
To guard them in their wicked deeds;
And now this army must be paid,
Of course more taxes must be laid.
When thus the poor are stripped of all,
Then they become but nim and doll.
No interest left, therefore no vote,
And thus the poor are sent afloat.
The rich have got the total power,
To bring about their pleasing hour.
Poor men shall labor now, they say,
For but one pound of meat per day,
And then we'll scourge them as we please,
And bring them humble on their knees.
As things appeared to move of late,
This was our swift approaching fate.
But Oh! kind Heaven interferes,
And Jefferson at helm appears.
Republicans embraced the prize,
When light broke in upon their eyes;
Kind fortune now has turned the wheel,
And tyrany begins to reel.

She's in a most forlorn estate,
With all her noble advocates.
So now I hope I eased your mind,
Concerning why I'm thus inclined.
Before I had received the light,
I roved like you, in dead of night;
To make you understand the better,
'Twas night when I received the letter.
You seemed ashamed to show your head,
For just before I went to bed,
I went to shut the outside door,
And found your letter on the floor;
But what you said I did not find,
'Bout overbearing on my mind,
For I have not persuaded been,
Nor frightened, by the threats of men,
Who to their debtors thus declare,
"You must my favorite votes prepare,
Or else to pay me, if you fail,
You quickly shall be sent to jail;
But if you vote as I direct,
Great favors then you may expect;
If an endorser you should lack,
I'll write my name upon the back."
These things, I say, I have escaped,
Therefore my mind has not been shaped
By this deluding kind of witches,
Nor have they sent me velvet breeches.
I've not been doctored twice a day,
But what I've had the bills to pay;
Nor do I think that I shall find
Physicians now so very kind;
For doctors now have work enough,
Their bags are full of doctor's stuff;
But you would smile to see the caper,
Their drugs are electioneering paper.
Nor has there any said to me,
"Come, you and I will now agree,
Let others wrangle as they will,
Let us agree to both lie still."
Nor had my father such a spirit,

As threatening me to disinherit,
If I did not obey his will,
Or else be mute, by lying still.
Nor have they led my mind estray,
By hiring me town-meeting day;
Six shillings now shall be your fee,
If you will work to-day for me.
Such heavy threatenings I despise,
And pleasing baits to blind our eyes;
I hope such dainties never draws
Republicans to leave their cause.
Perhaps by this time you have thought,
Some odd expressions I have brought;
But here a specimen you see,
Of our pretended liberty:
For if we're haw'd and jee'd about,
While we have power to turn them out,
'Tis plain to see what would be done,
When they their conquest thus had won.
And now, kind sir, I pray awake,
And midnight rambling now forsake;
For if your cause was only right,
I'm sure you would admire the light.
My friend, you are so hard to find,
To look you up I am inclined.
To find you out requires a caper,
And so I put you in the paper.
Now, sir, if you begrudge the time
You've spent to read my Indian rhyme,
Fling no more letters round my door,
And I will trouble you no more.

Westerly, May 7, 1802. W. S., Pewter-Sm

The following was spoken extempore, to a company playing ds one evening on board of a sloop bound to New York. The aker could not sleep for their mirth and loud laughter; and ng up on his elbow, addressed them as follows:

If it will not interrupt your play,
I have a word or two to say,
And since you will not let me sleep,
No longer silent will I keep.
Now when your play it first begun,
I thought 'twas better left undone:
The more I see the worse I feel,
For off goes sixpence every deal.
Before, I thought you men of sense,
But now, I'm in a great suspense;
The query now is, which is wiser,
The gambler or the wicked miser.
The miser's cash lies at his heart,
But you for nothing with it part;
It was a maxim early started,
The fool and his money is quickly parted.
And now my friends you must excuse,
I did not speak it to abuse,
But only just to let you see
How the thing appeared to me.

)n hearing this, a staunch old federalist sprang from the table, l poured out a glass of rum, and stepping up to the speaker, l: "Here, now, give us a toast." The speaker took his glass l said:

"Now, here's a health to every man,
Who is a true republican;
May virtue spread the earth around
Till gambling no where can be found.

\nd after that no more cards were to be seen on board, the ole voyage, going or coming.

FOR THE PAWTUCKET RECORD.

MR. EDITOR:

Dear Sir:—In perusing the sixteenth number of the above named paper, I noticed some editorial remarks on Dymond's Essays, wherein you express your regret that the author had, you say, made a very gross mistake—a mistake you say, which, if the position assumed could be practically carried out, would destroy entirely the moral government of God. And I am inclined to think that your chief object in publishing that article was, to strike a deadly blow at the sabbath of the fourth commandment, which, it seems, for some reason best known to yourself, you choose to avoid.

And, inasmuch as your paper assumes the title of Free Discussion Advocate, I venture to drop a few remarks for your further consideration, as well as for that of your readers, since I am somewhat apprehensive that in the course of your remarks, you have made a mistake as disastrous as the one you complain of. And be assured, sir, it is with no small reluctance that I have undertaken it, knowing very well my insufficiency to the task. And if I had not thought that the cause of truth demanded it, I should have remained in silence.

In exhibiting some of my thoughts on the subject, I have thought proper to adopt your closing remarks as a motto: viz., "So much for taking opinions second-hand, which multitudes do, till they have got enough to entitle them to a D. D., and then retail to others. But let every one know the whys and wherefores for himself." This sir, I think is too true to be forgotten.

In the first place then, I must necessarily inquire by what means or by what rule am I to know the whys and wherefores for myself. And certainly I know of no way, rule or means to learn the whys and wherefores correctly in matters of religion, than to take the Bible, and that only for a guide. To this I conclude you will not hesitate to agree, if you are a Protestant. This point then being settled, it follows of course that whatever point in theology which a man has adopted, which cannot be found in the Bible, if it be not original with himself, it must have been taken second hand. This, then, we will bear in mind.

The great mistake, which perhaps, you justly complain of, is *in these* words: "Accordingly, there appears to be no reason

to doubt that some may stand convicted in the sight of the omniscient Judge, for actions which his moral law has not forbidden, and that some may be uncondemned for actions which that law does not allow. You think, however, he could not possibly mean what his language signifies, but that he was lead into that mistake by confounding the moral law with the positive precepts. But I must be allowed to inquire by what authority you make that distinction, between some of God's laws and some others—are not all his laws of equal force and authority? Surely such distinction is not to be found in the Bible. The Bible says if a man offendeth in one point, he is guilty of all, for he that said the one, said also the other. I conclude, therefore, that this method of distinguishing between moral and positive laws is something you have taken second hand. It is true you have attempted to show what you mean by moral and what you mean by positive laws; but what you meant by moral government you did not say. If by that you mean only to designate between his government over intelligent beings, I would not materially object to the phraseology. But since you have attempted to make out two kinds of laws for christians, or rather for mankind, under the gospel dispensation: I did not know but you meant that God has two sorts of government over man, one moral and the other positive; and if so, I think it must have been taken second hand.

As to the government of God, I understand that whatever he has enjoined on man indiscriminately, whether it be circumcision or any thing else, mankind are indiscriminately bound to obey —unless it is repealed by the same authority that enacted it. Man has no right to make the very least alteration in anything that God has commanded; but vain man would be wise as it is written: "Man was made upright, but he sought out many inventions." And here I conceive is an invention which well might excite the deepest regret. Would it not seem that in this invention man had nearly or quite outwitted his maker. But, says one, what is this mighty invention? Why, sir, it is this: whenever it becomes irksome, or extremely inconvenient and unpopular for a man to keep some particular law of God, he has only to call it a positive precept, and down it goes. It is no longer a rule of life, at least in some instances, and consequently not the rule by which we are to be tried in the day of judgment. Now I do most solemnly ask, is not this a position assumed, which if it could be

practically carried out, would destroy entirely the government of God over man? For what law of God is there recorded in all the sacred volumes, which some ingenious scribbler could not make appear to be a positive institution. Indeed, I ask, what law or precept did God ever give to mau, but such as actually are positive, by your own rule. The criterion by which you say to distinguish a positive institution is, that it cannot be shown but by revelation. Could then, that law which says, "Thou shalt not take the name of the Lord thy God in vain," ever have been known to man, but by revelation? Surely it could not. This then, according to your rule is nothing more than a positive institution; likewise those three which say thou shalt not kill, thou shalt not steal, thou shalt not commit adultery, must inevitably share the same fate. Because they could not have been known to man as the law of God, but by revelation.

And surely the same may be said of all the laws of God ever given to man. For even that which you call the moral law, which you say is summed up in the words of Christ: "Thou shalt love the Lord thy God, with all thy heart, and thy neighbor as thyself." Even these I say, could not have been known to man as the law of God, without revelation. For since the whole Christian world agree that the heathen can never come even to the knowledge of the true God without the Bible, how is it possible that without revelation they could know it was their duty to love him? How could they love or call on him in whom they have not believed, and how can they believe in him of whom they had not heard, and how can they hear without a preacher, and how shall they preach except they be sent, and we may add how can they be sent without revelation? This certainly is plain scripture and plain logic, and you will see, if your eyes are open, that every law of God is but a positive institution, according to your own rule; and consequently not a rule of life—at least in some instances—therefore, not the rule by which we are to be tried in the day of judgment.

Now, if all this would not overthrow the government of God, I think it must be out of the power of man to do it. I cannot think, however, that you meant all this: but all this is in your language without doubt. Neither am I so uncharitable as to believe you were the original inventor of such a calamitous theory, but *think you* must have taken it second hand, and suppose you *was lead into* that mistake in consequence of the invention of di-

viding the laws of God into moral and positive. And I have not the least doubt but that the main object of the contrivance originally was to make out a plausible appearance, that the fourth commandment of the decalogue is not equally binding with the other nine.

Many say the ten commandments are all moral except that one, and you seem to have learned the lesson pretty thoroughly for you say, if the moral law cannot be known without revelation, then are the wicked heathen guiltless. Quite a discrepancy I think there is between this and Paul's doctrine, for he said: "As many as have sinned without law shall perish without law." But you seem to think there is no such thing as a sinner without law, at least without the moral law, for this you think, they can know without revelation.

But I conclude that when Paul there said without law, he meant without the Bible or written revelation. That this was his meaning, seems probable by his following words, viz: "For, when the Gentiles which have not the law, do by nature the things contained in the law: these having not the law are a law unto themselves," which shows the work of the law written in their hearts. Now, if God has written a law or the work of a law in the hearts of those who have not the Scripture, whatever that law may be, it is to them a revelation. I would not be understood to say that the heathen cannot know anything about the law of God without our Bible. But I do say they could not without revelation in some way or other, and there is no doubt that God can reveal himself to the heathen without a Bible as easily as he could reveal himself to Noah, Abraham, and Moses without a Bible.

At any rate it is manifest that mankind are wholly dependent on revelation, in some way or other, for all the knowledge we can have of both the law and the character of God, as it is written, "God who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Thus we see, God reveals himself to man in divers ways. But we must most solemnly remember that Paul further says, "As many as have sinned in the law shall be judged by the law." As much as if he said, as many as have the written law shall be judged by the written law. And we who have the Bible have no reason to expect that we shall ever have another revelation of his law of any sort. We ought, therefore, to

give the more earnest heed to the things that are written in that book, and be very careful not to add anything to it, nor take anything from it, lest our part shall be taken from the book of life, for not one jot or tittle shall pass from the law, till heaven and earth pass away. And never try to mutilate the law, by calling it moral and positive, and be careful to avoid second hand opinions.

But you say these two principles of Christ—love to God, and love to man—are moral, because they grow out of the nature and fitness of things. But I ask, how come you by this knowledge of the nature and fitness of things? You may, perhaps, think this a very foolish question. But sir, I apprehend, that only take away traditions, education and revelation, and you would be as ignorant of the nature and fitness of things, as you would of the law itself. Please think a little about that.

But of the Sabbath, you say it is a positive institution, root and branch—for you say, it could not be known but by revelation. This assertion I do not pretend to dispute: but still I do insist it is no more so than any other command of God whatever, as I have already shown; and thus I place all and every law of God on an equal footing, as it respects man's obligations to obey, except such as have come to an end by the appearance of their antitype or have been otherwise repealed, and the repealing act made manifest by revelation. For we never could know of such repeal but by revelation.

I am aware, however, that God has given laws to some individuals, and some perhaps to the whole nation of Israel, which were never binding on any other people. But all such laws as were given to men indiscriminately, as was the law of the Sabbath, according to the testimony of Jesus Christ, when he said the Sabbath was made for man, all such laws are still binding on man indiscriminately, unless the repealing act can be shown. And I will further say, that if it is rendered moral by its coincidence with the nature and fitness of things, surely no law can have a stronger claim to that title on that account than that of the Sabbath. Very little surely needs to be said to establish this position, since it is so universally agreed, that take away the Sabbath, and barbarism would speedily ensue. The christian religion would *be buried* in the same grave.

And I can hardly believe there is a real christian in the world *that would* think it a point of wisdom in God to abolish the law of

the Sabbath, unless he appointed some other day of the week in its stead; and if so, how is it possible that you can think that it does not grow out of the nature and fitness of things? and if it does, it cannot fail to be moral by your own rule. Yet you insinuate that it is not moral and therefore not a part of the rule by which we are to be tried in the day of judgment. I would not say, however, as you have said, viz: "that if the law of the Sabbath is part of the moral law, then are the heathen to be condemned for not keeping it, though they never heard of it." For I do not believe that any man will ever be condemned for not doing what he never had the means of knowing that it was his duty to do: whether it was a moral law or anything else. This, however, is but a bare assertion of yours, and I am pretty sure you never can prove it.

As to the word moral, I apprehend you have made a very wrong use of it. This word, I suppose you know, is not once used in all the Bible; not one of the laws of God are therein qualified by it. The word, however, has been adopted into our language, and such use has been made of it as men have seen fit. And according to all our English lexicographers, so far as I have examined them, the word moral alludes to the external actions of men, so far as it is applied to men, and not to any internal principle, and such is the use commonly made of it. It is often said that a man may be a very moral man, and yet not be a christian. As it was once said of Israel, "This people draw nigh unto me with their mouth and honor me with their lips, but their heart is far from me."—Thus it would seem that a man might strictly observe all the external rules of the moral law, and yet sin all the while, because his heart is not right. Thus it was with the young man, when Christ told him if he would enter into life keep the commandments, and after repeating about one half the decalogue the young man said, all these have I kept from my youth up; yet it seems he lacked one thing, and I suppose that was, that his heart was not right. This seems to have been the case with Paul, touching the law he said he was blameless: yet his heart was not right. But you seem to think that keeping the moral law, consists in a mere inward principle, and that if a man's heart is right, he may live in the transgression of any law of God externally, if that law can any how be made out to be positive, a word I believe not once used in the Bible.

But I confess I am rather at a loss about men's hearts being right when they will try every method that men can invent to get round one of the plainest and most useful laws that God ever gave to man, and one too that he puts right in the middle, as though it was the very heart of that code which theologians generally call the moral law. And why? Because it is now, and has been so long out of fashion that it is extremely inconvenient now to keep it. One tries one method, another tries another, many of which I have long been acquainted with. But your method of getting round it by calling it positive, seem to me to be rather new. I have heard many acknowledge that they never found in the Bible that there was any other day appointed for the Sabbath but the seventh day of the week, but it was not convenient for them to keep it, and I apprehend that you are of the same opinion, for you say if it is a part of the moral law, the seventh day must be binding. And I see not how any man can think it does not grow out of the nature and fitness of things, and if it does, then it is a moral law by your own rule, for you say the law of love to God and man is moral, because it grows out of the nature and fitness of things.

Again you say the law of love is moral because it is eternal, but how you found it out I cannot tell, seeing the Bible never said so. I would not deny that the principle or attribute of love was eternal, but how it can be made out that a law existed requiring man to love God and his neighbors before man existed, I guess no mortal can tell. Perhaps you may think that natural reason teaches it. But I am rather at a loss what natural reason would teach if there was no such thing as revelation.

Is it not as reasonable to believe that the law of the Sabbath is eternal as it is to believe that the law of love is eternal. The word Sabbath signifies rest, and is not rest of equal duration with love. Will rest ever cease to exist? I trust it will not. There remaineth therefore a rest to the people of God. And as Paul said of charity, which is love, it never faileth; and just so we may say of rest or Sabbath, it never faileth.

Although in our present state being doomed to eat our bread by the sweat of the face, God has most wisely allowed us six days in the week for that purpose, but that the eternal principle of rest might not be obliterated from the mind of man, God has *ordained that it* shall be celebrated at certain regular intervals; *hence he appointed* the seventh day in creation, in order, for that

purpose. But, as soon as the saints of God enter on a state wherein this six day toil and labor is not required, then the Sabbath will be without intermission, and eternal. It is an eternal principle, thanks be to God for such a hope.

O! how grateful we ought to be for such an institution as this. It so strongly tends to moralize humanity, and cheer the hearts of the children of God, by bringing to view that blessed state of eternal rest and glory which God has promised to all who love him and keep his commandments. The seventh day is the Sabbath of the Lord thy God, and I believe in my soul if there ever was such a thing as a moral precept, the Sabbath is that one; and you having frankly acknowledged that if it is moral, the seventh day is binding, I know not how you will escape without keeping it.

"By education many are mislead,
They so believe because they so are bred.
The Priest continues what the nurse began
And so the child imposes on the man."—ELIAS SMITH.

The infant heard his nurse devoutly say
The first day of the week is Sabbath day,
For reasons in the primmer plainly told,
And thus the child believes when he is old;
When he becomes a man he's made a priest,
Acquires the arts and language of the east,
He'll talk the speech of almost every clime,
And speak in style that one would think sublime;
And thus prepared he makes the world believe,
What from his nurse he early did receive:
He tells about a new made Sabbath day,
And says the former one is done away.
The people say, it surely must be so,
It will not do to think the priest dont know:
Thus round the world the primer story flies,
While quite unseen the Scripture doctrine lies.

WM. STILLMAN.

AN ACROSTIC,

FOR A YOUNG WOMAN WHO HAD LATELY BURIED HER HUSBAND.

Life is a dismal scene to many of our race,
Unreconciled to God, strangers to pardoning grace;
Come then, dear Saviour, come and renovate my heart,
Yea make me truly find good Mary's better part.
Exposed as I am to scenes of sorrow here,
Let not my soul despond nor yield to sad despair.
Is not that mighty arm that calmed the raging sea,
Still quite as potent now to calm and comfort me?
Amidst severest trials that nature can endure,
Believe God's promises to be forever sure:
Experience proves to all who feel his chastening rod,
That those are always safe who truly trust in God.
His providences all are holy, just and right,
Severe although they seem to feeble human sight.
'Tis surely wise in me to be profoundly still,
In humble acquiescence to his most gracious will.
Let never once a word or murmuring thought arise,
Look up with humble prayer to him who rules the skies,
My God will surely hear and recompense my pain,
And make my trials here at length to be my gain,
Nor true submission ever proves to any one in vain.

WM. STILLMAN.

I have lately read a little book, written by Doctor Edwards, called the Sabbath Manual, in which I found so much sophistical evasion of the Scriptures, and so much wringing and twisting to get rid of his obligation to keep holy the seventh day according to the everlasting law of God, that it brought to my mind a certain vague poem that I once found in an old Almanac, and it struck my mind that it might be as suitable a description of his book as any thing I could think of. It was as follows:

When a twister a twisting, will twist him a twist,
In the twisting his twist, he three times doth untwist,
But if one of the twists of the twist doth untwist,
The twist that untwisteth, untwisteth the twist.

ACROSTIC FOR ELDER ALFRED B. BURDICK.

All human wisdom men acquire at the collegiate school,
Leaves many one but little more or better than a fool;
For all such wisdom, God foresaw men wanted better teaching,
Reveals himself more plainly through the foolishness of
preaching.
Except such wisdom men acquire as cometh from on high,
Darkness and gloom forevermore pervade their mental sky.
Blow loud the gospel trumpet then, ye watchmen on the wall;
But if you them neglect to warn, their blood will on you fall.
Unless the gospel trump is heard, in all the nations round,
Religion is but idolatry, where none have heard the sound.
Did I the Bible understand, complete in every part,
I then could talk to sinners so, 'twould reach their very heart.
Come then, dear Savior, send the power to such a child as me,
Keener than a two-edged sword, thy gospel then should be.

WM. STILLMAN.

ACROSTIC FOR CHARLES WM. GARDNER, A RUDE BOY.

Children should early learn to think
How close they stand upon the brink.
A thousand dangers round me spread,
Ready to lay me with the dead.
Let me no longer idle stand;
Eternity is just at hand.
Salvation now is free to all
Who will repent, and timely call.
I must not wait another day;
Let me at once begin to pray,
Like prodigal, when all was spent,
In haste unto his father went.
Alas! I've been a wicked child:
May God in mercy on me smile,
Give me to see how vile I am,

And lead me to the bleeding Lamb.
Remembering how the wicked Jews
Did once the Son of God abuse,
Now with them down to hell I'm sent,
Except in time I do repent,
Redeem the time so vainly spent.

ACROSTIC FOR DANIEL B. MAXSON, A YOUN

Daniel was once a man of wondrous fame,
And Belteshazzar was his given name.
Now all the dreams and visions, the kings so bad af
Is all by him explained, and quickly brought to ligl
Excelling all the wisdom of all the king's wise men
Liens could not destroy him, in their most starved
But all his envious enemies they quickly did devou
Much ere they reach the bottom of that terrific tour
And may the present Daniel, forever prove to be
Zealous of all that goodness, if not so wise as he.
Such men as Belteshazzar, nowhere on earth aboun
O! may this Daniel Maxson somewhat like him be
No one beloved more than he, in all the country rou

WM. STILL

ACROSTIC FOR THOMAS V. STILLMAN.

To make my intellect compete with those in high re
How long and hard I labored at De Ruyter Institute
O! could I now a year or two at college have a seat
My intellect, as many think, would nearly be compl
Although, perhaps, I'd better not to college go to scl
Since many one return from thence, no better than
Vainly I strive to rise so high, with great men to co
Since nature has on me bestowed so very small a sh

The God of Nature doth impart among the sons of men,
Inspiring one with talents two, while to another, ten.
Let every man his gift improve, and keep his proper place,
Lest, while aspiring to be great, he doth himself disgrace.
May I, at least, be wise enough to know myself a fool,
And never think 'twould make me great to go to college school,
Nor, like our great and learned men, become a southern tool.

WM. STILLMAN.

ACROSTIC,

With a supplement, for Melissa Stillman, wife of Matthew Stillman, who had buried two children, neither of which had lived two years.

My sweet little flower, to me it was given,
Esteeming it surely a present from heaven,
Like the rosebud in June, it expanded and grew,
It shows like the lily a beautiful hue.
Such was its affection, it twined round my heart,
Sure nothing but heaven could tempt us to part.
Alas for the time it no longer could stay,
Sweet angels from heaven had borne it away
To dwell with the Saviour, in glory to reign;
It left me in anguish, yet I dare not complain:
Like Rachel in weeping, I mourned until
Lo! another was sent me the vacuum to fill.
My heart then rejoiced in hope it would stay,
And sooth all my sorrows or chase them away.
No longer, however, to comfort his mother,
Within two short years, he followed his brother.
Such anguish and sorrow then on me did fall,
I cried the fell monster has taken my all—
No more can I look on those faces so dear,
No more their sweet prattle my spirits to cheer.
But hush! this adieu, and just think for awhile
How happy in heaven they now sit and smile;
Ah! think how delighted and joyful they roam

On the sweet fields of Canaan, their long happy home.
If then they are happy, why should I complain?
No more they're afflicted with sickness or pain;
If then I am patient and faithful a while,
Ere long I'll embrace them and join in their smile,
And with them to roam on the beautiful plains,
Exempt from all trouble and freed from all pains.
In view of such prospects, I surely might say,
I would scarce call them back, if I knew that I may.

WM. STILLMAN,

THE FOLLOWING WAS WRITTEN IN ROSSETTE NICHOLS' ALBUM.

Rosette dear, you wish, I understand,
A line or two from my old trembling hand,
On some fair page in your admired book,
Not thinking how uncouth 'twould make it look.
If I therein should try to write at all,
It surely must be something very small.
I hear that you affliction's path have trod,
Your dearest friends are laid beneath the sod:
Your heart so tender scarcely could survive,
Such scenes of grief as did so soon arrive.
Surely I feel a sympathizing heart,
Since I from dearest friends have had to part.
And O! how lonely does this world appear,
When we are called to part with friends so dear:
The unhappy house looks desolate and mourns,
And every door groans doleful as it turns,
A silent moan is every thing we hear,
Ah! who can wonder if we drop a tear.
But ah! dear sister we must not repine,
Unto our father's will we must resign,
And trust his promise which is ever sure,
To all who faithful to the end endure,
That we those dearest friends one day shall meet,
And with them join to walk the golden street,
With songs and everlasting joy upon our head,

And grief and sorow be forever fled.
May we prepare while here on earth we stay,
To find through Christ that glorious happy day.
WM. STILLMAN. Born May 4th, 1767.

Written at Hopkinton, August, 1850.

MORE ABOUT HIRING MINISTERS.

TO THE EDITORS OF THE SABBATH RECORDER:

Did you ever see any poor fellow take a worse flogging than I have now taken? I have been in a great strait betwixt two, whether or not to set down with entire silence, and submit with patience to all that stigma and scandal which I think my reviewer has endeavored to heap upon me; but I came to the conclusion, that I ought to be allowed to put in a kind of salvo at least, seeing he has so very badly misrepresented my language.

He says I have overlooked his main object entirely, and seized with avidity on some incidentals of his article, to make out that he is a mere hireling; whereas, I said nothing about his being a hireling of any sort. And as to his object, I verily thought I was correct in what I said about that, and I can see it no otherwise yet.

I said, his object appears to be to set the ministers all hands at work in good earnest, to learn the churches to offer good stout salaries to their ministers. Now let me see if such does not appear to be his object. After talking awhile about the backwardness and wickedness of the churches, in that they have not promised their ministers a sufficient salary, and likewise something about the origin and cause of all this backwardness, he then says: "But no matter what may be the origin of it, it is reasonable to suppose that sound instruction from the pulpit and faithful pastoral culture, will effect wonders in removing the evil; and the minister's duty is to set about giving this instruction and bestowing his culture, in the firm persuasion that his labor will not be in vain.

Now if all this, right on the face of his article, is not enough to make any man believe that his object was, to set the ministers at work to learn the churches to offer their ministers good stout *salaries, I* know not what language he could have used to make

any man believe that such was his object. Yet does he not stigmatise me most severely, because I understood him just exactly as his language signifies? If, indeed, he had some other object in view, yet surely I should have taken this to be his most prominent object.

Again, I said, his main if not his sole object appears to be, to push forward a state of things when the people shall be brought to believe that they are bound to support their located minister without any secular business on his part, and that they are awfully wicked if they do not do it; and also to bring the minister to believe that it is wrong for them to connect with their ministerial labors any secular business.

It is true he did signify to them, that they need not be anxious about their temporal support, since the Lord has promised that he would sustain them in doing their duty: but I had not the least idea that it was his main object to convince them of that, for I supposed that they knew as much about that as he did. I verily thought that his main object was to convince them that they ought not to connect with their ministerial labors any secular employment, Paul's doctrine and example to the contrary notwithstanding.

But my reviewer says, the passages I have quoted is nothing to my purpose. To which I answer, if he will insist that Paul's plain word for it, backed up by his own example, is nothing to the purpose, surely these is no hope of his being reclaimed by any amount of culture.

Again he says, "our correspondent has put in a kind of salvo to his general doctrine by saying: After all, we advise and admonish the people to look well to the wants and necessities of their located ministers, and especially if he is poor, and see that he does not suffer for the want of carnal things, for it is the duty of the people to administer of their carnal things to him, as well as to other poor saints. He then says, "Here then we have it: if the minister is poor, if he is on the borders of starvation, if he is obliged to go in rags and tatters, why then carry him something, so that he does not suffer.

Now if this is not in flagrant misrepresentation of my language, I know not what could be. If he could make it out that no man *is a poor man*, until he is on the borders of starvation, and *is obliged to go* in rags and tatters, then there might be some *propriety in his* language. But I have known a great many men,

and some ministers, who were poor men, yet they always had a comfortable living, and were never on the borders of starvation.

But he it seems would fain make the people believe that I meant the church to let their minister suffer almost death before they did anything to keep him from suffering, which is precisely the opposite of what I said; and what but the most morbid sensitiveness and sickly perversion of sentiment could prevent him from seeing it? And then he exclaims with mighty exultation "And is it a deacon, that writes in such a strain as this?"

No sir, be it known to you and to all people whom it may concern, that Deacon Billy never wrote in such a strain as that. I admonished the people to see that their minister did not suffer, but you would make it appear that I signified to them to let their minister suffer severely, before they did anything to keep him from suffering, and then carry him a little something so that he does not quite starve to death. How many of your readers may be just fools enough not to see but that you have done me justice, I know not. Who would have thought that a minister would ever undertake to gain the argument by scandalizing his opponent.

Again he says, "but, brother Stillman, do you not see the state of things which your doctrine tends to bring about, is the very state that is calculated to make the minister poor and keep him so?" No, sir, I do not see it so; I think it is your doctrine, if it was carried out, which would unavoidably make the minister poor, and everlastingly keep him so, unless the people give him a good stout salary; and that, I conclude, is just what you wish for, and what you are laboring so hard to bring about.

You seem to think that by and by "the Lord will take us in hand, and make us so ashamed of ourselves that we will turn to and promise him a salary that will be amply sufficient."—But, as the Lord generally works by means, it is not likely that he will ever make us very much ashamed, unless some one or more of his ministers can be employed in the business; and I think my reviewer is not behind in trying to do his part of it.

Again he says, "we know therefore, that brother Stillman's scheme is not gospel." But I can say, with all confidence, that your scheme is not Apostolic. How did you know what my scheme is? I had not prescribed any particular scheme about it. What I said was negatively, and to show some of my *reasons for doubting* the propriety of hiring a man to preach and

pray for us, for so much money per annum. But I have not told all my reasons; it would take too much time and paper. But one of my reasons is this: I think it has a tendency to produce leanness and barrenness in the church, because it prepares the way for laymen to excuse themselves from doing their appropriate duties; and just as sure as they do that, leanness of soul will follow.

Yes, they will say naturally just as our reviewer has represented. If any have backslidden or gone astray, or if any are anxious, or if there be any difficulty in the church, or whatever may be the matter, they will say, "let the minister see to it; it is his business; we cannot attend to it, we have as much as we can do to get the money to pay him for it. We think it would be hard indeed to pay him for doing our duty, and then have to do it ourselves. No, let the minister do it; it is his business," thus packing all the spiritual duties of the church on the minister, the members lose all the spirituality of religion, and the church becomes like a barren fig tree.

I say, is not such the natural tendency of hiring men to preach and pray for us? Now, from all that I can learn from the Bible, I do not believe the Lord ever intended that all the spiritual duties of the church should devolve on one member of the church, the minister, or preacher. I think other people ought to have religion as well as the preacher. The Scriptures teach us that God has set in the church diversities of gifts: apostles, prophets, pastors, teachers, helps, governments, &c., all to be occupied in their several spheres, according to the grace given to every man; not according to the grace given to only one man. I think it would be far better for the ministers to go to work to learn the churches that every member ought to improve his gift in the church, among the sick and the anxious, and not leave all such business for the minister to do, and then have to swing his hammer till midnight.

If the members of the church could be brought to understand their duty, and had religion enough in their souls to do it, the preacher would have little more to do than Saint Paul had when he was making tents, which was to reason in the synagogue every Sabbath day.

But our reviewer ironically says: "Ah! but the ministers must work." O dear! what a dreadful thing it would be, for a *minister to soil* his delicate fingers with a hoe handle! I have *lived more* than four-fifths of an hundred years, and I have made a *good many* observations as I have passed along, and I think I

never saw vital piety show itself more prominently in the church, than it did when the minister labored with his hands, endeavoring to live independently, (remembering that it is written in the Word of Inspiration, "he that will not work neither shall he eat,") and when the members of the church were exhorting one another, visiting and praying with the sick and dying, encouraging the anxious, not leaving all such business for the minister to do, and when, besides all this, a sufficient number of the brethren would volunteer to go and hoe out all the ministers' corn in a day, and again volunteer to mow and rake all the minister's hay in another day, while others would volunteer to buy and carry the minister a barrel of flour, and in the fall of the year volunteer and buy the minister a good fat cow for beef, because he was a poor man, and we would not let him suffer, nor go in rags and tatters.

And when the brethren were doing his work in the field, the dear old man would come out with tears on his face, to express his gratitude for our kindness; and the more he expressed his gratitude, so much the more we were stimulated to serve him just so again.

And again, if the minister wanted to go a journey, the brethren would turn to and give him twenty dollars for spending money. This is the way I was taught in my youth to support the minister, and it was all done by free will offerings. Such a state of things as this in the church, I have witnessed in my day. Nay more, I have seen the time when if any other of the poor saints became unable to take care of themselves, such of the brethren as were able, would take them to their own houses, and give them just such fare as they themselves had; and when one had kept them two or three months, another good brother would go and take them off his hands; and I have seen the time when there were not less than five or six such poor saints at a time, supported by the church in the same way; and my father, although he was a poor man, did much of that business, and I do not believe he was any the poorer for it.

And now, if I should prescribe and recommend anything as a scheme for supporting the minister as well as other poor saints, it would be something like what I have here stated; and I do not believe that my reviewer, when he comes to know what my scheme is, will dare to say it is not gospel-wise. Why should he condemn my scheme before he knew what it was? I know by *experience*, that such a method of procedure as I have here de-

scribed, strongly tends to beget love and christian affection in the church. I am sure there is not now manifest so much love and kind affection one towards another, as there was before the practice of hiring ministers commenced in our denomination.

Supposing our minister, instead of expressing his thankfulness had addressed us in language similar to what I lately heard from the mouth of one of our Seventh day Baptist ministers: "are you doing this because you think you owe it to me? I want none of your help unless you owe it me, for I will not receive anything of you as charity." Do you not think such language as that would have had a tendency to quench that flame of love that was then glowing in every breast? Or, if he had addressed us in language like this: "Well, brethren, I am glad to see you doing a little something in the way of your duty at last; and if you had done as you ought, you would long ago have promised me a salary of four or five hundred dollars at least." Do you think that would have stimulated the company to go right off and buy him another barrel of flour? It seems to me it would not. And what is it but just such kind of language that we now hear from some of our ministers?

"A soft answer turneth away wrath, but grievous words stir up anger." "Charity never faileth," for love begets love, and when pure love provokes the church to see that their minister does not suffer, how it instantly provokes the minister to love the church in return, thus provoking one another to love and good works, causing pure and undefiled religion to increase and abound in the church.

But if the church agrees with a man to preach and pray for them a year for five hundred dollars, there is no love begotten by that act; it is only making a bargain, and if the church pay him that amount, there is no more love in the performing of it than there would be in paying for any piece of property. But I confess I never understood the gospel in such a way. Our reviewer says it is wrong for ministers to connect with their ministerial labors any secular employment. And I must say it wounded me severely to think he would treat some of our most worthy and beloved ministers so ill as to suggest, that when they do so they betray a lurking suspicion that God will not fulfil his promise.

But if it is wrong for ministers to labor with their hands, it *would seem* Paul missed it most shockingly when he and Sylvanus and Timotheus did so, for the very purpose of making them-

selves examples for others. See Thess. 3. This one thing, however, is certain, that if it is wrong for ministers to work now, it was wrong for them to do so then, and thus you make the apostles transgressors, and unworthy of imitation.

But when the writer in question perceives that we think Paul's doctrine goes hard against him, he then says, "Ah! well, I did not mean it was wrong for ministers sometimes to go to work to help some feeble church: such as do that I hold in everlasting honor. Paul himself did so." Now if that is not a real sophistical come-off, I know not what to call it. For Paul there said not a word about feeble churches, but simply told them to do it to support the weak.

Who does not know that ministers generally have weak ones enough in his own family to require all the labor he can do, without helping weak churches. Nay, I think it ought to be the pleasure and delight of the church to turn to and help him support his weak, if he is a poor man. And I know it was the delight of the church to do so when I was young. But take notice, that when I say a poor man, I do not mean a drunken wretch that goes in rags and tatters, and his wife and children are on the borders of starvation. No, I despise such an idea, come from where or whom it will. I mean a man of little property who gets a good living by his industry; that is what I mean, and what but a morbid sensitiveness, could prevent him from seeing it?

But again, he seems to depend chiefly, if not entirely, for the support of his doctrine, upon the words of St. Paul where he says: "Even so hath the Lord ordained that they that preach the gospel should live of the gospel." But this it seems would not quite prove it, if it had not been for the two little words EVEN SO, and even those would not been quite sufficient, if he had not written them in capital letters, and repeated them pretty often. He says, "EVEN SO signifies, in the same manner, and if the priests did not have a stipulated yearly salary, yet they did have a specified per centage which amounts to about the same thing." Now, let us see for what was this per centage given. It was given them in lieu of their part and proportion of the land of Canaan; and all the rest that they received of the people was a certain part of their free will offering. And if the ministers now had as much hard work to do as the priests and levites had then, which was to kill and dress thousands and tens of thousands of sheep and oxen, cut wood and make fires, wash

dishes, and clean house, &c., &c: I say if ministers now had to do as much hard work as they did, I guess they would begin to be willing that it should be some other how, than even so.

Again, at the commencement of his reply he says, "I utterly disclaim the unworthy motive attached to me." But how it is that a man can disclaim a motive as being unworthy, and yet c... with so much eagerness, is what I confess I do not exactly understand. Or does he disclaim it, because I used the word awed or frightened? Well, if that is what he means, let me ask what would awe or frighten a well disposed man more effectually to do a thing, than to make him believe he is awfully wicked if he does not do it. And that is just what he says of the church that does not at the outset promise the minister sufficient salary. Then pray tell me how it is that he disclaims such a motive.

He next says "The real motive in writing that article was to induce the ministers to commit themselves to their appropriate work, without cherishing any undue anxiety about salaries." This, he says, I overlooked entirely. In this, however, he was quite mistaken, for I took particular notice of it, and considered it a very necessary preliminary to the accomplishment of the main object, which I understood to be to get the people into the belief and practice of promising the minister a good stout salary; for he told us at the commencement that he believed one great reason why the people were so backward about promising the minister a salary, was that the minister continued to labor in secular business, and consequently the first thing to be done to bring about the desired object, would be to get the minister to cease from secular labor; and to induce them the more readily to do so, he assures them that God will take care of their temporal concerns, about which at the same time they knew as much as he did.

I do not pretend to say the man is not sincere in supposing it to be the best way for the minister to do no secular labor, and for the church to give him a good stout salary for his support: indeed there can be no doubt that such a course would be most congenial with his natural feelings. But I happened to be of a very different opinion. I think it would be far better, and much more for his health and comfort too, unless he is naturally very lazy, to labor in some secular business to support his weak children, *and perhaps* a weakly wife too, and let weak churches take care *for themselves* as well as they can: for if a man provide not for *his own, especially* those of his own house, he hath denied the

faith, ministers not excepted. And let the members of the church do much of the church's business, which he seems to think belongs exclusively to the minister; otherwise what would be the use of that diversity of gifts, that God has set in the church. And I am fully convinced by my own observations that some men that have not the gift of preaching, are yet more gifted and better qualified to converse with the anxious, or the careless, in a private capacity, than many who are called very good preachers. I have seen enough to satisfy me of that.

My reviewer says, "that when he was writing his first article on the subject, he trembled for fear that some of his opponents would think that he favored their cause." But I think he need not tremble on that account; for I do not believe that any one of them ever thought he had done so.

I have shown these three articles to two men whom I thought as candid as any in the town, and whom I supposed would be as impartial and free from prejudice in the case as any I could find, and one of them has told me that he should have drawn the same conclusion from them as I did, and he could not see how anybody could have drawn any other. The other's judgment I have not obtained, but one is sufficient for my purpose.

WM. STILLMAN.

ACROSTIC FOR ELIAS BROWN BREWSTER, WITH A SUPPLEMENT.

Exposed to sorrow, temptation and pain,
Let nothing induce me a word to complain;
Is not the kind blessing I daily enjoy,
A rich compensation for all that annoy?
So much at my trials I ought not to grieve,
But think of the blessings I daily receive,
Remember afflictions are sent for my good,
O! may this grave subject be well understood.
We always should practice with so much discretion,
Not one of our actions disgrace our profession,
Be sure that I never from God's laws depart,
Remember they all must be wrote on my heart.

Excuses forever will prove but in vain,
When Jesus from heaven descendeth to reign.
Salvation is offered to all that obey,
Then from his commandments O turn not away,
Especially that which is called the fourth,
Rejected and hated from the south to the north.

For many first day people know
The Scriptures do most plainly show,
The seventh is the Sabbath day,
Yet are not willing to obey.
It goes so hard against the grain,
They hope the Lord will not complain,
At least he'll not send me to hell,
If I keep Sunday pretty well.
I'll make it up some other way,
But pray do let me keep first day.
Who keep the seventh are so few
It seems to me, 'twill never do;
It makes no odds as I can see,
If one is kept as it ought to be.
And now the prospect looks so bright,
I think I'll risk it wrong or right.
Thus on they go from year to year,
As if there was no God to fear.

ACROSTIC FOR ALBERT STILLMAN.

A boy at eleven, still going to school,
Let not such a scholar still act like a fool,
But use my endeavors to appear like a man,
Excelling my classmates as fast as I can,
Read much in the Bible while other boys play,
'Twill learn me my duty and teach me to pray.
Some boys at eleven seem thoughtless and wild,
Till death overtake them when yet but a child.
I would not do like them but practice the truth,
Like Joseph and Samuel and David and Ruth.

Let others be foolish and do as they may,
May I like good Moses continue to pray;
And if I continue such course to pursue,
Nobody can tell how much good I might do.

APPENDIX.

'Tis quite a hard struggle acrostics to make,
You scarcely can think how much time it will take,
And when it is finished, though not very good,
,Twas surely much harder than fetching up wood:
And if you don't like it when all I have done,
I'll wish in great mercy I had not begun.

WESTERLY, Oct. 29, 1850. WM. STILLMAN.

Perhaps after all, it will do you no good,
Unless it induce you to bring up some wood.
Be true to your bargain and let it be known,
You don't mean to quibble, nor act like a drone.
But if I myself still have it to do,
Pray tell what in mercy I must think of you.

ACROSTIC FOR JULIA H. STILLMAN.

Justice and mercy, truth and love,
Unite us to the church above,
Let no unruly passions reign,
In all this life of grief and pain.
A calm, serene, contented mind,
Hope, faith and virtue all combined,
Should guide the motions of the soul,
Till all are in complete control.
I know this life will quickly pass,
Like morning dew or flower of grass:
Let me while here on earth I stay,
Make sure a life that won't decay:
All joy and peace forever more,
No sorrows reach that happy shore.

ACROSTIC FOR MARY H. GAVIT.

Mary, with penitential tears did wash the Saviour's feet,
And wipe them with her silken hair as he did set at meat;
Reject her said the Pharisee, for she's a wretch most vile,
You do not understand her case, said Jesus with a smile.
Her sins were great and many too, but now they're all forgiven,
Grace has subdued her wicked heart, she's now an heir of heaven.
A circumstance so rich as this, perhaps we seldom find,
Virtue and penitence at once with faith and love combined.
Is not this circumstance enough to raise my heart above,
To keep me low at Jesus' feet, and fill my soul with love.

WM. STILLMAN. Born, May 4th, 1767.

Westerly, January, 15, 1851.

ACROSTIC FOR THOMAS COURTLAND P. CHAPMAN, ABOUT TEN YEARS OLD.

There was a boy in ancient days, and Samuel was his name,
He feared the Lord while very young, and rose to mighty fame.
O! may this Courtland prove to be just such another youth;
May he begin in early days to learn and love the truth.
A boy that's naughty when he's young, and disobeys his mother,
So bad perhaps in time might grow, like Cain who killed
his brother.
Courtland, I hope, will never be so foolish and so wild,
Or cleave to wicked company, but be a lovely child;
Read in the Bible, day by day, to learn him how to live,
To learn him early how to pray, and all his foes forgive.
Long life is promised to the child that walks in wisdom's way,
All such at least as do their parents honor and obey.
Nobody knows, nor can we tell, how much good might be done,
Did all the boys in early days all wicked courses shun.
Perhaps it might for aught we know, produce a revolution,
Constrain our Congress soon to frame a better Constitution;
Have every negro in the land at once declared free,

America no more disgraced with wicked tyranny;
Perhaps it might reform the church and bring about a union,
Move all to keep the seventh day, and all of one communion;
At least, no doubt, 'twould bring about great blessings to the land,
Now should the youth all learn the truth, and keep the ten commands.

ACROSTIC FOR MAXSON J. STILLMAN.

Money, money is the strife,
All the days of human life;
Zeal and courage exercise,
Striving hard to gain the prize.
Off to California run,
Never mind the scorching sun,
Just think how great will be the fun,
Scraping, digging, all around,
The gold in plenty there is found.
I find at length 'tis all in vain,
Let me then try a better strain;
Lift up to heaven my languid eyes,
Make sure a mansion in the skies,
And then when earth shall pass away,
Nothing but joy and peace for aye.

ACROSTIC FOR HARRIET WARE STILLMAN.

How shall I now conduct myself, in high esteem to rise,
Among the people, old and young, the simple and the wise?
Remember what the Bible says, and try to learn the truth,
Renouncing all those novel works, so ruinous to the youth;
Inquire of Paul, and Peter too, and lay it up with care,
Especially what Peter said about my dress and hair;
Take notice what the Savior said about the closet door,
Where I should enter, day by day, his blessing to implore.
Also the ten commands commit to memory, every part,
Remembering every one must be engraven on my heart;
Examine well the Psalms of David, there we may often find
Some consolation, when afflictions sorely press the mind.
'Tis well to often contemplate how things in heaven appear,
It tends to keep us on our guard against the tempter's snare.
Let others do whate'er they will, who neither read nor pray,
Like Joshua, I must fulfil the duties of each day.
My duty if I thus perform, and make it all my theme,
Among the wise I need not fear I'm held in high esteem;
Nor will they dare presume to say 'tis nothing but a dream.

ON GOD'S FOREKNOWLEDGE.

TO THE EDITORS OF THE SABBATH RECORDER:

I noticed in your paper of Dec. 11, 1851, in T. B. B.'s reply to certain questions asked by N. V. Hull in the same paper, that he uses the following language: viz.:

Concerning God's foreknowledge we have but a few words to say. From all eternity he foreknew that Bro. H. would write us just such a communication as the foregoing. It was just as well known to him from all eternity, as it is now that the circumstance has actually taken place. To suppose the contrary is to suppose that his knowledge may be increased, or in other words that he is not omniscient. Now if from all eternity He certainly foreknew the event, the certainty of it must have been from all eternity established, or decreed, otherwise it could not have been foreknown."

Now, from all this we must conclude that Bro. B. means to maintain that every other event, however minute, was as certainly foreknown as was that of Bro. H.'s communication, otherwise his knowledge must have been increased long before now. But how Bro. B. come to know all this is very strange indeed, since the Bible has told us no such thing. It is true that the Bible has told us some particular things that were foreknown, but it nowhere tells us that all things were foreknown or that God's knowledge could not be increased, or that he is omniscient, for the word omniscient is not in the Bible, and if it was who under the sun could tell how much is meant by it. The Bible tells us "great is our Lord and of great power, his understanding is infinite." But who can tell how much is meant by the word infinite. In the book of Nahum, 3: 8—10; we are told of populous No, a very mighty nation, that Ethiopia and Egypt were her strength, and it was infinite; yet

she was carried away captive. By this we understand the word infinite here to signify nothing more than very great. But be the extent of the word whatever it may, I should think that a being whose understanding is infinite, might acquire knowledge much faster than our common scholars. We should think one of Adam's race almost a natural fool if he was incapable of having anything added to his knowledge, and I query whether you have not represented the all-wise God, to be in just such a predicament, incapable of knowing anything more than he knew from all eternity, and even that he could not have known, you say, if it had not been first decreed and established. Let me ask, if this is not degrading his character. I assure you I do not write this for the sake of argument or contention, but I do think men ought not to argue so much for a thing that they know nothing about. I verily thought that the Bible had told us all that it was necessary for us to know, in order to secure our happiness in this world and the world to come. But that God knew all that he ever could know from all eternity, the Bible does not tell us. Indeed, there are many passages of Scripture that plainly signify to any unprejudiced mind, that he did not foreknow every event that has taken place. It tells of some things that the people had done, that he said came not into his mind, and most surely he could not foreknow anything that never came into his mind. In one instance we are told that he repented of the thing that he had said that he would do, and did it not. Now who can believe that God would ever say he would do a thing, if he knew at the same time that he would not do it.

At another time God said to Moses: "I have seen this people, that it is a stiff-necked people, now, therefore, let me alone, that I may consume them, and I will make of thee a great nation." Now here we may see an extraordinary instance of the efficacy of prayer. For Moses commenced praying with all his might, begging and beseeching the Lord to turn away from his fierce anger, and spare that people. Now do you think the Lord was only in jest about it, knowing at the same time that he would not then and there destroy them, and that he said it merely for the purpose of having a little sport, to see what a panic Moses would be in about it? No, indeed, I do not believe God would trifle with such a man as Moses was, and try to make him believe that he meant to do a thing, knowing at the same time that he had decreed the contrary. No doubt that Moses thought the Lord

was in earnest about it, and I believe he was too, and did not know that he should then and there consume them; and the scriptures have plainly told us that he would have destroyed them, had not Moses stood in the breach to turn away his fierce anger. Psalms 106: 23.

In a former article on the efficacy of prayer, Bro. B. told us "that our prayers excited in God no new feelings." Now can any man suppose there was no change or alteration in God's feelings or intentions excited by Moses' prayer. I think it entirely unreasonable and unscriptural to think that there was not and to affirm that there was not, I should think very little short of presumption. For it was immediately said that God repented of the evil that he thought to do, and who can believe that he thought to do what he had no mind to do, and knew at the same time he had decreed the contrary. Surely if the Bible signifies anything it here signifies that God did not know at that time that he would not then consume the stiff-necked people. And if he had known it before, most surely that part of his foreknowledge had just then slipt his mind. And now if you will not believe what the Bible says, neither would you be persuaded though one rose from the dead. But, notwithstanding all these passages and many more that might be adduced to the same purport, yet Bro. B. seems to think that every event that ever did or ever will occur was certainly foreknown, and that too from all eternity. And also that it could not have been foreknown if it had not been first decreed and established. Now, I should think, that if all this was foreknown from all eternity, and could not been foreknown if it had not been first decreed, it would follow of necessity that it was decreed a little while before eternity begun.

This, I say chiefly for the purpose of trying to make people see that they do not know what they are talking about. And I don't wonder that Bro. B. should say, "How to reconcile it with what the Scriptures tells us about the efficacy of prayer is not quite so clear." Yet he thinks best to receive them both, however contradictory, and leave it with God to reconcile it, the best way he can. For I don't know but he thinks there is nothing impossible with God, even reconciling the most palable contradiction. But we must rememember that the Bible tells us of one or two things that it is impossible for God to do: one in particular is, that it is impossible for him to lie. But pray tell me if

you can, what it was better than a lie, when he told Adam: "Thou shalt not eat of it, neither touch it, lest ye die," if indeed, he had from all eternity made it impossible for him to let that tree alone, by an immutable decree. Would you not naturally suppose, speaking after the manner of men, that he snickered in his sleeves and said to himself, or to one of the angels:—

"There, now, I have made Adam believe that he can let that tree alone, and not even touch it. But I know he cannot let it alone, for I have fixed matters, so that if he does not eat of that tree, I am no longer omniscient."

"But, says the angel, I thought you had made Adam a free agent, so that he can do or not just as he will."

"Why, yes, to be sure, he is a free agent, and can do just as he will; but then you know it would not do to let him will to act contrary to my decrees, for that would ruin me, therefore it is necessary that his will should be wrought upon by some means or other. And if nothing else will do, I must set the devil at work upon him, until he is willing to will to act just as I would have him do. My decrees does not affect the agency of man at all: every man acts as freely as if no decrees had ever been made, and is accountable for all his actions, for my decrees were made for no other purpose than just to make myself omniscient, so that I might know from all eternity just how everything would be. But then you know man's freedom and agency must be narrowly watched and operated upon by a secret influence unbeknown to him, and guided along so as just exactly to suit and compare with my decrees, otherwise my omniscience would be in danger."

Now, if Adam had known that the Lord had served him such a trick as that, I don't know but he would have been mad enough with him to pretty near kill him if he could. On the whole, I think Bro. B. must be mistaken about it, for I cannot believe that our God was ever so much delighted with wickedness as to decree and establish from all eternity, so much wickedness as has been carried on in the world. I am aware, however, that it is not a new doctrine, for I suppose it has been cultivated in some families ever since the days of John Calvin, and I remember of reading in the old Westminster catechism, when I was a child, that God of his own free-will and for his own glory, from all eternity *fore*ordained whatsoever comes to pass, and I suppose that *Bro. B.* was taught to believe every word of that catechism when

he was young, and has never thought enough about it, to get rid of those impressions that were made on his infant mind. I remember too, that that same catechism said, that the seventh day was the Sabbath from the beginning of the world to the resurrection of Christ, and the first day was to be the Sabbath from that time to the end of the world. And I rejoice that Bro. B. has seen his error, in one of the two propositions. And I am not without hope that he will soon see his error in the other; for if possible, I think, this last error is worse than the first, because it has such a strong tendency to make universalists and infidels. For we know nothing about how much God foreknew and foreordained, except just what the Bible tells us, and I have no doubt that our God has the capacity of looking into futurity just so far as he thinks best, without being under the necessity of decreeing a thing to make him foreknow it. It really seems to me that your ideas of the capacity of God, are quite too contracted. We must remember that his understanding is infinite. Truth alone is my object, and it has been my constant and ardent prayer while writing this article that I might write nothing but truth. But who, in explicating so sublime, so intricate a subject, can well pass the peril of plunging into error?

WM. STILLMAN.

FOR THE SABBATH RECORDER.

MESSRS EDITORS;—It may be thought to be ill manners for a third person to put in his oar, where two others are engaged in a controversy. But to tell you the plain truth, I know not how to hold my peace, when I see the truth lie bleeding in the street, crippled and smothered almost to death with metaphysics. I long to speak, that I may be refreshed. If it is as you say, that God fixed and established, or decreed, all the actions and conduct of all men from the beginning to the end of their life, and then makes them eternally miserable for doing nothing but what He eternally intended they should do, I cannot see for my life but that it would make him out to be the wickedest being in the universe, two fold worse than the devil himself, for the devil never had it in his power to do anything half so bad as that. The devil may wish all mankind in hell, but he cannot send them there; he can tempt men to be wicked, but he cannot make them so. But, according to your doctrine, God makes men wicked and then puts them to death, and sends them to hell for being so. I suppose you would not be willing to say it in just so many words, but it does not alter the case any to go in a long round about catalogue of metaphysical arguments, about moral ability and moral necessity. Facts are stubborn things, and if it is a fact that God from all eternity foreordained or decreed whatsoever comes to pass, then it is another fact, that whatsoever comes to pass is right, or else God did wrong in decreeing it. This is plain logic and cannot in truth be denied. If God from all eternity decreed that Professor Webster should kill Parkman, as we hear he did, then it is another fact that he did the will of God in doing it, and did no wrong, unless God did wrong in decreeing it. These are plain and simple facts; and it is one of the most astonishing things in creation that men of common sense can be made to believe such a doctrine. Why I think I could much sooner be an atheist and conclude there is no God, than I could believe such a doctrine as that. But then, after all, if God from all eternity decreed that brother Brown should believe such a doctrine, I certainly ought not to blame him for it; for surely under such circumstances he could not help it. And I do

not believe that any man is to blame for doing or believing what he could not avoid. So I calculate to love and esteem brother B. still, although I believe him to be in a most monstrous error in that particular; but it is a maxim with seventh day Baptists not to reject a brother merely for what he thinks—especially if he could not avoid thinking so, being forced into it by a kind of moral necessity, that is, if I understand it, the irresistible power of his own choice. For it is impossible for a man at one and the same time to choose directly contrary to his own choice; although I do not say he could not alter his choice after a few moments of reflection. A wise man doubteth often and changes his mind, but the fool is obstinate and changeth not. If you should lay down a half dollar piece and a fifteen dollar piece of gold, and tell me I might have my choice of the two, we all know it would be natural for me to choose the fifteen dollars; and this I suppose is what you call moral necessity, for if I rightly understood the matter, you thought it was impossible for me to choose the half dollar, on account of my predominant disposition. But let me tell you if I, like a wise man, upon mature reflection, discover that taking the fifteen dollars would lead to ruinous consequences, the predominant disposition you tell of would soon give way, and I should take the half dollar, if either. But again, if from all eternity God decreed that I should write to you just such an article as this, word for word, you certainly ought not to blame me, or love me any the less for doing it, because in that case I could not avoid it, unless I was stronger than He, and had power to make void his decrees, and thus destroy his omnicience. I reckon that plain dealing is as good as any. In yours, to bro. Hull's insinuation that your argument was more specious than solid, you ask the following question: "Can an unregenerated man keep the law of God?" You then say, read Rom. 8: 7, and then answer. I do not know how brother H. would answer that question, but I do not hesitate to answer it in the affirmative, if he has natural ability enough to do it, which you own that he has. Perhaps you will say as some others have said: "I admit that he could if he would, but he could not would." I answer, if he cannot will, he is not a free agent and is not to blame that he does not will, for I insist upon it that no man is to blame for not doing what he could not do. This is a truth so plain and simple that every child that runs in the street knows it to be so; whether you apply it to will or to the deed *makes no odds.* By your reference to Rom. 8: 7 I did not know

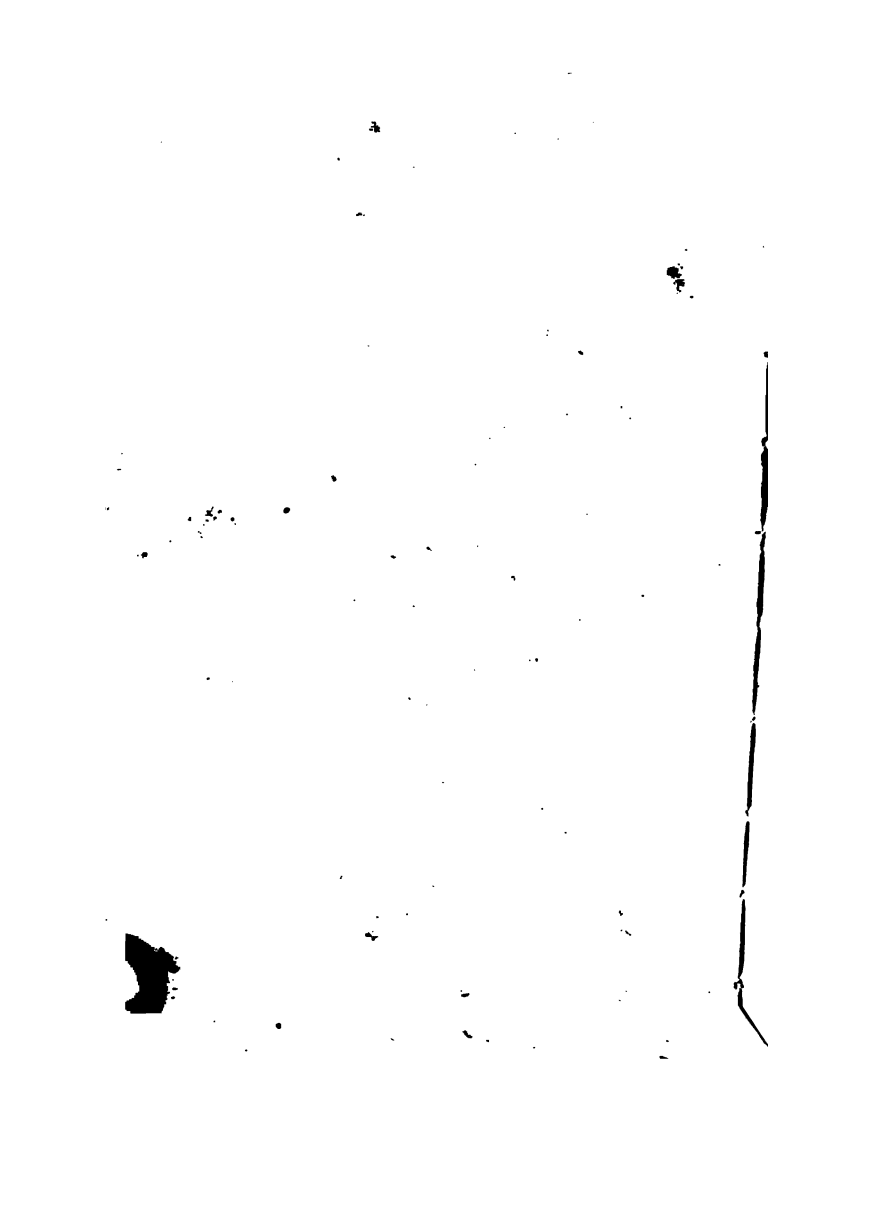
but you thought that a regenerated man never more possesses a carnal mind. But I should have thought that your own experience had taught you a very different lesson from that, long before now. And I guess Paul thought they did, when he said to his own dear brethren, ye are yet carnal; and again are ye not carnal and walk as men? Or did you think the carnal mind in a regenerated man was not opposed to the law of God? Now I should think the carnal mind in a believer, so far as he possesses it, is no more subject to the law of God than it is in the unregenerated; in short I see not how that passage helps your cause at all. But, once more. In your article on truth and error you say; "the Bible does not impose the Calvinistic system on one man, and the Arminian system on another." But if God decreed whatsoever comes to pass, as you say he did, then he certainly intended that one man should be a Calvinist and another should be an Arminian; for that you see has already come to pass. And don't you think, seeing it is so, that is a pity that the Bible has not told so? I say he intended it should be so, or else he intended that some things should come to pass that he had not decreed; and if he intended that some things should come to pass that he had not decreed, then your doctrine that all things were decreed is false, and is down as flat as a flounder. But you say he could not foreknow it if it was not first decreed, and what you will do about that I do not know.

WM. STILLMAN.

Now only behold what confusion you make,
In that perfect being who cannot mistake;
Therefore I beseech you will never more plead
That from the beginning all things were decreed.

DYING WORDS OF WILBERFORCE.

"Come and sit near me; let me lean on you," said Wilberforce to a friend, a few minutes before his death. Afterward, putting his arms around that friend, he said, "God bless you, my dear!" He became agitated somewhat, and then ceased speaking. Presently, however, he said, "I must leave you, my fond friend; we shall walk no further through this world together; but I hope we shall meet in heaven. Let us talk of heaven. Do not weep for me. I am very happy. Think of me, and let the thought make you press forward. I never knew happiness till I found Christ a Saviour. *Read the Bible! Read the Bible!* Let no religious book take its place. Through all my perplexities and distresses, I never read any other books, and I never felt the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experiences and realities of religion have been drawn from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful enough, but they will not do instead of the simple truth of the Bible."



From the forest, hill, and valley,
From the prairie spreading wide,
They are sweeping to the rescue,
In their patriot love and pride.
Men of high and noble daring,
Hearts of firm and holy trust,
For their country's starry banner
Now is trailing in the dust.
Heavenly Father, guide and guard them,
Through this dark and gloomy night,
In the dreadful conflict shield them,
Triumph give to truth and right.

They are coming from the firesides,
From the hallowed light of home,
Looking back with tearful vision,
On the blessings they have known;
Yet with true and manly courage
Pressing onward to the field,
For our native land so cherished
Must not to the traitor yield.
Heavenly Father, guide and guard them,
Through this dark and gloomy night
In the dreaful conflict shield them,
Triumph give to truth and right.

There is sadness at the hearthstone,
And a shadow on the heart,
For the tender ties so broken
Seemed of our own life a part.
But 'tis duty's sacred calling,
And we check the stinging tear,
And with hope, and love, and pity,
Pray we for our volunteers.
Heavenly Father, in thy mercy,
Hover round the soldier's way,
In his night of anguish soothe him,
Cheer him in the darkest day.

La Claire, Ill.

THE BLIND.

[The following beautiful lines are by Elizabeth Lloyd, a blind Quakeress, of Philadelphia:]

I am old and blind;
Men point to me as smitten by God's frown,
Afflicted and deserted of my kind.—
Yet I am not cast down.

I am weak, yet strong,—
I murmur not that I do no longer see,—
Poor, old, and helpless, I the more belong,
Father Supreme, to Thee!

O merciful One!
When men are farthest, then Thou art most near,
When friends pass by—my weakness shun—
Thy chariot I hear.

Thy glorious face
Is leaning towards me—and its holy light
Shines in upon my lonely dwelling place,
And there is no more night.

On my bended knee
I recognize Thy purpose, clearly shown;
My vision Thou hast admired, that Thou mayest see
Thyself, Thyself alone.

I have naught to fear!
This darkness is the shadow of Thy wing—
Beneath it I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand
Trembling where foot of mortal ne'er hath been,
Wrapped in the radiance of Thy sinless land,
Which eye hath never seen.

Visions come and go—
Shapes of resplendent beauty 'round me throng:
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is opening on my sightless eyes,
When airs from Paradise refresh my home,
The earth in darkness lies.

In a purer clime
My being fills with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break over me unsought.

Give me now my lyre;
I feel the strings of a gift divine,
Within my bosom glows unearthly fire,
It by no skill of mine.

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